

Quakery slain irrecoverably, by the principal Quakers themselves, with a spiritual Sword of their own Forgery, whose names are here under-written.

Their spreading spiritual Murder, cries up to Heaven for Justice, which appears clearly in this Treatise.

The Names of the twenty four Quakers, who are found by their falseness to be Actors to destroy Quakery root and branch, are, 1. *James Nayler*. 2. *James Milner*, the false Christ and false Prophet. 3. *Richard Hubertborn*. 4. *Christopher Atkinson*. 5. *James Lancaster*. 6. *George Wittehead*. 7. *Thomas Simmonds*. 8. *Thomas Biddal*. 9. *John Barber*. 10. *John Sparrow*. 11. *Anne Blake*. 12. *George Fox*. 13. *Francis Haughill*. 14. *Edward Burroughs*. 15. *Alexander Parker*. 16. *Thomas Aldam*. 17. *Anthony Person*. 18. *Gerwise Benson*. 19. *Thomas Rawlinson*. 20. *Robert Rich*. 21. *Robert Dring*. 22. *Leonard Fell*. 23. *Martha Simmonds*. 24. *James Parnel*.

And herein is made apparent to publick view, That these twenty four Quakers, as a sample of the rest, have manifested themselves to be amongst them, notorious lyers, foul-mouthed slanderers, cowardly backbiters, dangerous equivocating seducers, palpable falsifiers of the very words of the holy Scriptures to deceive withal, and in print falsifiers of their Opposers words, being printed also; and bold-faced perverters of holy Scriptures, to deluding ends, and desperate blasphemers, they being undeniably tainted with these presumptuous sins, even whilst they boast they have no sin in them, and how they have been led to prove substantially, that they themselves are of the Devil, and not of Christ: shewing herein also, how the holy Scriptures do by apparent marks exactly set forth to view, that the quakers are of those false Christs and false Prophets, that shall deceive many, foretold of by our blessed Saviour; and how the holy Scriptures do prove that the quakers are of those that do act in the great sin against the holy Ghost, their principal errors being herein also by Scriptures clearly confuted: the two false Witnesses *John Rees*, and *Lodowick Muggleton*, whose fancies do now appear in print also, who say they are taught immediately by Christ himself, as the Quakers by their tenents also do; but it's shewed, that their doctrines are flat contrary one to the other, and yet both absolutely and horribly false; and thereby also both the two Witnesses, and the Quakers also are proved herein to be all of them, deluding notorious lyers.

Written in love, as a fair fore-warning, given to all tender-hearted seeking, unferled Christians, by *Christopher Wade*.

Then if any man shall say unto you, Lo here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect: behold, I have told you before, *Matth. 24. 23, 24, 25*.

Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many, *Matth. 24. 4, 5*.

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C

Short Notes directing to some of the chiefest things in this Treatise.

James Naylor, quaker, detected in my first and second Discourse: *Richard Hubbard*, quaker, detected also in my second Discourse: *James Milner*, quaker, is detected in my third Discourse: *Christopher Atkins*, *James Lancaster*, *George Whithead*, and *Thomas Simmonds*, quakers, are detected together in my fourth Discourse: *Thomas Riddat*, quaker, is detected in my fifth Discourse: *John Barber*, quaker, is detected in my sixth Discourse: *John Sparrow*, quaker, is detected in my seventh Discourse: *Anne Blake*, quaker, is detected in my eighth Discourse: *George Fox*, quaker, is detected in my ninth Discourse: *George Fox again*, and nine more quakers with him, are detected together in my tenth Discourse: *Leonard Fell*, quaker, is detected in my eleventh Discourse: *Almida Simmonds*, quaker, is detected in my twelfth Discourse: *James Parnel*, quaker, is detected in my thirteenth Discourse: quakery it self detected more in my fourteenth Discourse: the two false Witnesses, *John Rees*, and *Lodowick Muggleton*, are detected in my Postscript.

- 1 **H**ow substantially the quakers do declare themselves to be of the devil, and not of Christ.
- 2 That the quakers must upon necessity prove, that notorious lying, flandering cowardly backbiting, deiding equivocation, falsifying of the very words of the holy Scriptures to deceive people withal, and fearful blasphemies: they must prove, that these and such-like presumptuous transgressions are no sins, or else by their being so manifestly guilty in these sins, they do thereby totally destroy their quakery root and branch, which is proved in the whole drift of this Treatise.
- 3 The Scriptures proved to be the Word of God, though the quakers deny it.
- 4 That there are three dispensations of Gods minde to men, approved of in the Scriptures; first, immediately until the Scriptures were written: secondly, mediately by the Prophets writings: thirdly, mediately by the writings of Apostles, though the quakers, to preserve their satanical enthusiasms from Scripture-controls, will acknowledge none other but immediate revelations: which is proved to be false.
- 5 That there is no Scripture, that is said to be letter, that is death, and killeth, but the letter of the moral law, and that onely; though the quakers, to preserve their Satanical enthusiasms, do say without any distinction, that the letter of the Scripture is carnal,

nals, and to death, and hellish; but that is proved to be false.

6 That the quakers do say openly, that they are the way, the truth, and the life; and that they are the judges of the world; and that they are equal with God, and Gods fellow; and do say plainly and publicly, I am Christ.

7 That the quakers Doctrine is such, that upon necessity they must be so grown up in quakery, that they must be enabled to account of, and of them of themselves, to be Christs perfect Christ, without sin, or else they cannot have the least quakers hope to be saved.

8 How plainly the quakers do make themselves appear to be of the false Christs and false Prophets, shewing deceitful signs and wonders, foretold of by our Saviour.

9 That neither Christs person, nor the heaven is within, is in mens bodies, but is without men; though the quakers tenents do falsely say, that they are within men.

10 That the quakers do fearfully blaspheme against the Holy Ghost, and his inspired written Scriptures.

11 How exactly the quakers do make themselves to be of those that do all in the great sin against the Holy Ghost.

12 That the grounded language of the Scriptures, do not require that a man be free from all sin in his person, in his inward or outward man both, in this life of mortality; but that in his integrity, he must be free from guile and hypocrisy in his inward man, heart, mind, and intentions, or else he cannot be saved; though the quakers by their tenents do affirm; that a man must be totally perfect from all sin in him, even in his inward and outward man both, in this life, or else he cannot be saved; which is proved to a hellish false delusion.

13 That no man hath any cause in the least measure to be discouraged at the quakers sufferings, nor at their miracles.

14 That the quakers have had at their Meeting, persons that have shrieked, yelled, and howled; which is the conditions of Night-Owls, and infernal spirits, and of dogs and devouring wolves.

15 That fearful and hideous howling, is ordinary with the quakers.

My



My first and second Discourse against the QUAKERS.

In which anatomizing of the Quakers, or ripping their foul spiritual intrails open to publick view, I shall first speak to *James Naylor*.

FIRST,

James Naylor, why hast thou garnished the beginning of thy book, (which, as applied to thy Doctrine, thou hast rightly named it *Satan's Design discovered*) with cowardly dissembling hypocrisie, to delude the hearts of the people: which doth appear plainly, where thou darest to say (in thy Reply to *Thomas Moor*, thy godly Opposer) The Lord be Judge betwixt me and that lying murderous Spirit, whether I own any other Righteousness, then that everlasting Righteousness of God, wrought in the person of Jesus Christ of *Nazareth*, his Sufferings, Resurrection and Ascension according to the Scriptures? These are thy words, *James*; and herewith, if no notice be taken that *James Naylor* doth not say, That he owneth no other works or righteousness, then those which were wrought in the person of Christ, without his, or any other mens bodies, for his or their justification before God: then who would think, but that *James*, by that this own good confession against Quakery, were a very honest man; and be ready to stand up in his defence, and say Doubtless, people do much wrong *James*, to think that he is of the Quakers Opinion, to be saved by legal works wrought in their bodies? No, no, *James* appears to be: none of those deluded Quakers: doth not he his own self say, That he owneth no other righteousness then that everlasting righteousness of God wrought in the person of Jesus Christ of *Nazareth*? and calls God to judge him, if he means not the same things

he speaks : his words are to that effect in full; you see. Then what would you have man to say? can he speak plainlier against Quakers, then he has done? But yet notwithstanding, that he has scrupled, and his words are full of such a kind of equivocal, and ambiguous, and double-meaning, that *James Nayler* hath not only actually kept open a back door to come in with his Quakery again, as *Ralph Sherwins*, a notorious Jesuite-Papist did in Popery, who was hanged at Tiburn in Anno 1581. notwithstanding his Confession of his Falch against Popery; he saying, That in me and of me there is nothing but sin and abomination, and I trust only to be saved by the death & blood-shedding of Jesus Christ. And some Papists have made the same good Confession in my hearing, and yet do remain as absolute Papists as ever they were; as it appears that thou *James Nayler* dost remain in thy Quakery still in full, notwithstanding thy formerly-dissembled good Confession, appearing in full opposition against Quakery.

And to bring in his own evidence against himself, that he doth thereby dissemble, to delude, note, That *Tho. Moor*, his Opposer, hath in his printed Epistle to his Antidote, charged him, That he, *James Nayler*, did say, That as Christ bore sins in his own body that died at *Jerusalem*, so he had borne sins in his body too; and so that his first appearing to take away sin by the sacrifice of himself, had been manifested and accomplished in him; yea, that death in which it was appointed men once to die, was past in him: and Christ's second appearing without sin unto Salvation, manifested and accomplished in him. And *James Nayler* doth not deny in his Reply to that Charge of *Tho. Moor's*, but that those sayings are his. Thus by *J. N's* own words appears clearly, that he doth not own Christ's Righteousness, wrought by him without men, in Christ's own person for his justification, but as it is wrought in *James Nayler's* own body: which is in full directly contrary to his former seeming good Confession against Quakery, unto which he calleth God to witness. But yet further to manifest his wicked dissimulation.

SECONDLY,

Richard Hubertborne, his brother Quaker, steps in, and bears this testimony in print, which shews, that *J. N.* is a dissembling hypocrite: he saying, in *Saul's Errand*, pag. 8. That Christ in Scripture Letter without men, and in his flesh without men, is their example or figure, which are both one, that the same things might be fulfilled in them that was fulfilled in Christ Jesus. Now beloved, what is there affirmed in this

this is saying, I'll shew this: That men following Christ's example, must have their hands and feet nailed to a Cross, and have their bodies wounded, and blood shed, and suffer a personal death thereon, as Christ did? But this is but a taste of their ignorant nonsense. Hah, *James*! couldst thou not finde some opportunity or other, to step to *Richard Hubert-thorne*, and whisper him in the ear, and perswade him not thus to play the fool in print, and advise him not to publish these profound secrets of Quakery, that you might make more close use of them amongst your allured profelytes, as they grew up able to bear them? And had it not been more credit for thee, *James*, to have stood up to thy colours like a man, though a deluded man; and not to have so cowardly betrayed thy Profession, and thy silly dependant Quakers, by shrinking in thy quakish head, and prostrating thy self under odious dissimulation and treacherous hypocrisy? But *James Nayler* hath hereby proved himself to be a dangerous dissembling equivocating hypocrite. And *Richard Hubert-thorne*, though he hath without equivocation discovered his own and *James Nayler*'s falshoods plainly, yet for his so grossly affirming in full effect, that Christ died without men, for mens example only, he shall yet also wish his brother Quaker, *James Nayler*, in his own deluded and deluding habit.

And now to shew how substantially *James Nayler* hath proved himself to be a notorious lyer upon his own Record in print, observe that he in his ninth page doth charge *Thomas Moor* that he would deny the infallible Spirit of God, for giving the sense of the Scriptures: whereas *Thomas Moor*, having spoken of the Pope and others that took upon them to give the sense of the Scriptures, he then saith, These (to wit, the Quakers) that follow, differ not much: they say, it must be some Spirit of or in them (to wit, the Quakers) which they suppose to be infallible. Oh horrible insolency! doth *T. M.* hereby deny the Spirit of God to give the sense of the Scriptures? doth he not only deny the false Spirit that is in them, the Quakers, to give the sense of the Scriptures? And, but for brevity sake, I could and would set forth many more such horrible lyes of his.

And to shew how apparently *James Nayler* doth prove himself to be a foul-mouthed envious slanderer; Note, That *James Nayler*, to blast *Tho. Moor* his Opposers true Defence doth in his Title-page affirm, That he, *T. M.* would with the Devil exclude God and Christ, the Spirit and Light out of the World, and that he should no more dwell in his people till dooms-day: but it is plain to the flat contrary, That *T. M.* in that his book out of which he is charged, saith in page 39. That the

Majesty of God, whose Throne is in Heaven, is in his Inspections, Influences and Operations everywhere, and in his gracious and spiritual Presence, and manifested nigheness in and through his Son, dwelling in *Sion*; ever in the hearts and societies of his people. Now note, doth *Thos.* *Adm.* exclude God, and Christ, Spirit and Light, out of the World, and out of his people while dooms-day? Doth not *T. M.* affirm directly, That God in his spiritual Influences is everywhere in the World, and by his Spirit dwelling even in the hearts and societies of his people? what can we think of these desperate attempts of *J. N.* against the truth? But he must needs go; whom the Devil for just causes is appointed to drive; and these are but a little sample taken out of his manifold delectable lyes and slanders.

And again, to shew how expressly *James Nayler* doth prove himself to be a falsifier of Scripture, to give but a little Sample of his ample falleness; Note, That *James Nayler* in his *Satan's Design*, in pages 20, 21. he there speaking of our Saviour's words which he spake to his Disciples: *James* thereto saith, He told them also, That they should mourn in the time of his absence; but he would come again, and their mourning should be turned into joy, when the man-child should be born into the world; and he citeth to prove these his words, *Ab. 14. 8. Job. 16. 19, 20, 21, 22. Job. 16. 16.* But there is not in any of them places these his forged words. That their mourning should be turned into joy, when the man-child should be born into the world, though our Saviour shewed them an inferiour *simile* of that their joy at his appearing again unto them, by telling them of a womans joy when she is delivered of a man-child: which word *man-child*, as it appears, sumeth up into the Quakers distempered brains, and causes them to conceit. That Christ a Man-child is appeared in them: for they do affirm, That Christ, God and Man, Flesh and Spirit is in them. I could relate divers of these whimsical forgeries, which *James* hath recorded in his *Satan's Design discovered*; but these are sufficient to give a true relish of his wickedness; for, besides his equivocating hypocrisie, here are his own three witnesses produced to his face; one proving, that he is a notorious lyer; the second shewing, that he is a foul-mouthed envious slanderer; and another proving, that he is a forger of new and false Scripture: all which are his presumptuous sins of his personal fact, though his false Doctrine be not at all medled with; for a threefold cord is not easily broken.

And now behold the condemning sentence that *James Nayler* himself hath passed upon such sinners, as he hath proved himself to be; which is thus: where *James Nayler* is speaking of Christ Jesus in his book he calls

calls, *Love to the Lost* (he saith) But who says they know Christ, and are redeemed, and commits sin, not keeping his commands, is a lyer; and so abides not in the Truth and anyointing, and so is of the Devil, and not of Christ: for he that abides in Christ, sins not. These be thy words, *James Nayler*: but now *James*, take notice how the Devil hath overruled thee to publish thine own shame and condemnation in print, whereby thou hast rendered up the Quakers and also Quakery it self odious to present and future posterity: and first, for thy self, *James*, thou dost pretend in thy tenents, That thou dost know Christ, and art redeemed; and yet thou hast made it appear even against all contradiction whatsoever, that thou dost commit notorious sins, and so thou dost not keep his commands, nor dost abide in Christ: for thou sayest that he that abides in Christ sins not; but thou, *James*, hast made thy sins of thy personal act and fact manifest: therefore by thy own mouth thou dost stand condemned to be a lyer, and so art of the Devil, and not of Christ: and considering, that you Quakers do refuse the imputation of Christ's righteousness wrought without you, to be applied to you, as being sinners, for your justification; Thy judgement is true. *James*, that thou art of the Devil, and not of Christ; and this thy self-condemning law, being by thee recorded in print, it must stand firm as the Law of the *Medes* and *Persians*, to remain as an established monument to posterity; testifying against wicked *James Nayler* himself, and also against all such Quakers which are found to be sinners. And now under my Lord Christ his protection, I will try how many such wicked Quakers I can finde out by name, not exceeding an ordinary volume; for it appears, that not only *James Nayler's* Law will condemn them all to be of the Devil, and not of Christ; but also God's Law. *Exod. 20. 16.* doth condemn not only *James Nayler*, but also all such lying slandering Quakers as he hath made himself appear to be: for God's Law saith, *Thou shalt not bear false witness against thy neighbour*; but *James Nayler* doth even upon his own record, bear false witness, not only against man but also against God, by his forging new and false Scripture. Thus *James Nayler* hath set himself by a condemned man, both by God's and his own Law.

And now beloved, we are to take special notice hereto, that *James Nayler* hath established the grounded Principles of Quakery largely in twenty four several Distinctions, in the very self-same book which he calls, *Love to the Lost*; in which self-same book, he hath firmly proved himself the Teacher of Quakery to be a lyer, and of the Devil, and not of Christ, even at that time when he declared in print the Grounds and Principles of Quakery. And this being well considered of, what hope

or expectation can there be in the least measure, that any Doctrine can proceed from him (that hath so firmly proved himself to be a lyer and of the Devil, and not of Christ, even at the same time, and in the very same book, wherein he teacheth the grounded Principles of Quakery) but devilish Doctrine? I say again, what Doctrine can any manner of ways be expected to proceed from such a self-proved, devilishified man, then devilish Doctrine? And note also herewith, That the same Principles of Quakery, (which *James Nayler* taught, even when he proved himself to be a lyer, and no abider in the truth; and so is of the devil and not of Christ) are received and taught by all right Quakers, as if they were divine Oracles of God. All which also proveeth clearly against all contradiction, That if the Quakers possibly could and would forsake their Practice in personal sins, yet if they do not also therewith totally forsake their Doctrine of Quakery, which is before proved to flow forth of a devilish Fountain, they will remain under the condemnation of God's Law, because, though they be sinners, yet do desperately refuse the grace of Gospel-imputation; and also the condemnation of *James Nayler's* Law fastneth on them, that they abide not in the truth, but are of the Devil, and not of Christ.

And I shall prove, That the Quakers do desperately refuse all Imputation, when I come to discourse with the ten Quakers together.

But *James Nayler*, a word or two more with thee, and that is to shew thee, how thy deluding Master, to make sure work, hath led thee to affirm, That thy Quakers Christ is no Christ: for thou being asked, as in the 25 pag. of *Saul's Exord*, Whether Christ, as Man, is in thee; or no; thou thereto didst answer, saying, *Christ is not divided: for if he be, he is no more Christ: but* (saidst thou) *I witness that Christ in me, who is God and Man, in measure.* These be thy words, *James*; and herein is much to be observed, That by his affirming, that Christ is not divided; for if he be, he is no more Christ: and by his saying in full effect, That Christ, not onely as he is God, but also as he is man, is in him but in measure; which is, That Christ, God and Man, is but in part in him: then the other part of Christ, must needs be without him: for he by his words denieth, that whole Christ, God and Man is in him; and if he should not deny that, then how would all the rest of the Quakers do, to have their measure or parts of Christ, God and Man also in them? for if *James Nayler* had swallowed up whole Christ, God and also Man, then he would have left all the rest of his brethren and sister-Quakers in a lamentable condition; they having no measure or part of Christ, God, and also Man in them, because *James Nayler* hath devoured him

all up. But you see, that *James* is more temperate then so; for he doth acknowledge, that there is but a measure or part of Christ, God and Man in him; and thereby he leaves out the other part of measure of Christ, God and also Man to be without him, for the other Quakers to divide amongst them. Is not this a great kindeness of *James*, think you? But thus, *James* by thy affirming, that Christ is not divided: for (sayest thou) if he be, he is no more Christ: and by thy dividing of Christ by measure, thou hereby affirmest in full effect, That thy pretended Christ in thee, is no Christ, but a Satanical deluding Spirit in thee: and truly in this sense I shall believe thee.

And thus your quaking imagined Christ, whom you would fain have stand for a figure or example onely, is by thee, *James*, turned into a naked cypher, (0) signifying nothing, or according to thy words, no Christ, or worse; for wickedness is worse then nothing. And now dost thou not see, *James*, how thy Spirit in thee doth over-rule thee, to confute thy self in a few words speaking? therefore remember this, *James*, for afterwards, That he had need of a good memory that loves to tell lyes. For know, all ye Quakers, That Christ's spiritualized and glorified Person of real flesh and bone, cannot be a measure or part thereof in one man, and the other parts of his real Person of flesh and bone in other men, as you falsely imply, (though by his spiritual influences, he is in all his Saints) and you shall finde it so at last, if you persist in your quakery.

THIRDLY,

Concerning *James Milner*: I find upon record in a book written by *John Gilpin*, who was formerly for a time a Quaker; during which time, he declareth, the extraordinary, strange, powerful and manifold delusions, which the devil did act upon him & in him: but he being by Gods mercy delivered, he giveth God thanks in that book, for his deliverance from the Devil and the Quakers. The book is intituled, *Quakers shaken*: printed in anno 1655. In which book, he relateth, That *James Milner*, Quaker, told the people that flocked to his house, that he had fasted fourteen days and nights; and that he must fast two dayes more, for the saving of two souls, to wit, *Dorothy Barwick*, and the Wife of *Bryan Fell of Ulverstone*: and he was so extremely deluded by the Devil, that he pretended himself to be a Christ: and he said, he must suffer as Christ did, viz. to save the souls of the two women aforesaid. And in a juggling, inchanting manner, with a knife and a bason, he pretended his blood

blood was shed: and *Milner* said he gave up the Ghost, as Christ did: he said he was *Abraham* and *Adam*, and his wife was *Eve*; and that *George Fox* should be *John Baptist*: and he it was, (to wit, *Milner* the false Christ) that should come after, whose shoole-latchet *Fox* was not worthy to unloose. *Milner* also prophesied twelve strange Prophecies, and set so short a time for the performance of them all, that they were all proved to be false in a short time. O monstrous! what mad, frantick fasting-fits were these? But the Quakers fasting need not seem strange: for it is evident, the Devil did feed a great many of witches, being the Quakers neighbors, in *Lancashire*, with enchanted dainty food, not substantial, in an old Barn, not far from *Bourne*. Now do not you Quakers perceive how the Devil rides you, as *Balaam* rid his Ass, when he would have done those things which God did not allow of? Bear with me, for I have the example of the great and holy Prophet *Elijah*, which he used to *Baal's* Prophets, in *1 Kings* 18. 27. And God in mercy hath enabled me to see, that you are to be reckoned with them. And *James Milner*, by thy Luciferian pride to save souls, as Christ did, and by thy manifold great propheticall lyes, thou must come under the lash of thy brother Quaker, *James Nayler's* condemning Law aforesaid, That thou art of the Devil, and not of Christ.

FOURTHLY,

I do turn my pen to discourse a little with *Christopher Atkinson*, *James Lancaster*, *George Whitehead*, and *Thomas Simmonds*, four principal Quakers; because I finde them in a junctual book, (by them called, *Ishmael and his Mother cast out*) more open-heartedly revealing their maliciousness against the Holy Trinity, then some other Quakers have done.

But first, *Christopher Atkinson*, a word or two with thee alone. Art thou straggled from *Kendal* in *Westmoreland*. to *Norwich* in *Norfolk*? I do verily believe, that thou art the very same *Christopher Atkinson* which didst preach thy Quakery at *Richard Collifons* house at *Kendal* in *May*, anno 1653. At whose preaching of Quakery, the Devil himself did get such fast hold on *John Gilpin*, lately mentioned, by his leaning to be instructed in thy deluding Quakery, by thee then and there taught; as appears in *John Gilpins* book, mentioned in my last or third Discourse. But now joyning him to his other three Companions, I shall proceed. Their words are these, directed in their 10th page, to their Opposer Mr. *Townsend*, then a Minister in *Norwich*: And here
is

do, say they to him, *the three Persons thou dreams of, which (thou) wouldst divide out of one like a Conjuror.* What, you foul-mouthed apostate Quakers, is the affirming, that there is three Persons in the Unity of the sacred Godhead, like the conjuration by the Devil? Into what corner of Hell will you flie next for further directions? do you not know, that God the Father, who is, and ever was totally spiritual, and never took upon him any Person of humane nature, as God the Son hath done; that notwithstanding God the Father, is by his own Spirit, in his holy Scripture; set forth to be a spiritual Person; where it is said in plain and full effect, That *God the Son is the express image of his Fathers person?* And if you Quakers be not afraid, that the holy Spirit doth inspire his holy servants, to conjure like the Devil, then you may venture upon it to read the 1, 2 and 3 verses of *Heb. 1.* and there you may see, that God the Father is affirmed to be a *Person.* God is called Christ's Father often in Scripture. And do you not know that the title *Father*, cannot possibly be rightly applied to a bare denomination or title onely without a Person? must not any one be a Person first, before he can be a Father? methinks you might understand something aright.

And now concerning the holy Ghost: Do not you know, that our blessed Saviour doth often call the holy Ghost, *He*; where he saith, *But the Comforter (which is the holy Ghost) whom my Father will send in my Name He shall teach you all things.* John 14. 26. *He shall testify of me.* John 15. 26. And if you Quakers dare venture further, then you may read, *John 16. 13 14 15.* Hah! what's that? (you Quakers say) doth the Father send the bare name or title of the holy Ghost to teach men, without a spiritual Person? can the expression *He* be by our Saviour so often given to a bare name or title onely, without a Person? As for God the Son, you do acknowledge, that since his incarnation, he is a Person: but know you further, That Christ is called *God's Son*, long before he took upon him a Person of humane flesh; which you may see in full effect, in *Psalms 2.* So is proved, That there was a Trinity of Spiritual Persons in the Unity of the sacred Godhead, even from Eternity, before Christ was born of the Virgin *Mary*; and a bare name cannot be a Son, though you Quakers blasphemously account the three Persons in blessed Unity of the sacred Godhead, to be like the conjuration by the Devil.

And your hellish language breaketh out still more largely, by your telling of Mr. *Townsend*, in full effect therewith, in the same page 10. That he is *shut up with the three Persons in perpetual darkness*, for

the lake and pit. What is in this your language any less, then if you said, That the three Persons, are shut up with Mr. *Townsend* in perpetual darkness for the lake and pit? it can be no less. Oh horrible! to what blasphemous height of iniquity against the holy Trinity, will you Quakers mount? And yet further, to avoid conjuration, you do pervert the Scripture, to uphold your dreamed delusions: for whereas God saith, *Behold, I am against the Prophets, saith the Lord, that steal my word every one from his neighbour,* Jer. 23. 39. this place you produce, as if all men that are not taught by enthusiasms, without the Scriptures, which with you are counted immediate Revelations from God: and you cite this place, as if all men that are not so taught (as you are) do steal their Doctrine which they teach, from their neighbours onely; whereas it is evident in that *chap. Jer. 23.* even against all contradiction, that God therein reproveth the Prophets that say, *I have dreamed, I have dreamed:* and then to plant in their dreamed delusions into their neighbours hearts, they craftily did, (as you quakers do) steal God's true Words from their neighbours; but not to teach others therewith, but to make room in their neighbours hearts, to settle in their dreamed prophetic delusions: and this proveth to be your diabolical conjuration. And whereas you say in your first page, *That Moses wrote forth Scripture, and not Letter, but the Word:* Herein I have taken you in a notable lye also; for could *Moses* write Scripture without Letters or Characters? but *Moses* five Scripture-books, written with Letters, proves all your four quakers, lyers. Thus every way, by *James Naylers* sentence, you abide not in the truth, but are of the Devil, and not of Christ.

And as for your frequent maundring to exclude the Scriptures from being the Word of God, *Because,* say you, *they are not that Word, which was God;* and, *because God spake to his Saints of old, immediately, or before Moses and the Letter was:* Are these good Arguments, you quakers, to prove, that the Scriptures are not the Words or Word of God? But see your wilful ignorant folly in this also: for we are taught, that the Scriptures are the Word of Christ, who is God; and that so they are the Word of God, undeniably, except you dare deny, that Christ is God. Construe this place, you quakers: *Let the word of Christ dwell in you richly, teaching and admonishing one another in psalms, and hymns, and spiritual songs:* Col. 3. 16. Can you not see, that it is not here said, Let Christ, the Word, God and Man dwell in you personally? as you quakers falsely say in full effect, that Christ doth so dwell in your bodies: but contrarily, the Scripture-exhortation, even by the inspiration of God, is this, you quakers, *Let the word of Christ;* it is not,

not, Let Christ the Word dwell in you personally ; but, *Let the word of Christ dwell in you* : and it is in the same place of Scripture shewed what that Word of Christ is, *viz. psalms, and hymns, and spiritual songs*. And those spiritual songs or hymns are Scriptures, and they are herein in full effect, affirmed to be the Word of Christ, and Christ is God : therefore the Psalms or Scriptures are hereby proved to be the Word of God, though the Spirit of Satan in you quakers, will not say *Amen* to that truth, because he feels, that that Word of Christ, the Psalms or Scriptures, will and must destroy his Kingdom of deluding quakery ; and therefore you his servants in ordinary, must, though there be three sorts or several dispensation of God's minde to the sons of men, in three several ages of the world, that is to say,

First, by his immediate words to his Servants, until his Scriptures were written ; during which time, his Servants declaring what God spake immediately to them ; was mediate their preaching of the Word of God.

Secondly, by God's commanding *Moses* and his other holy Prophets, to write what was his minde towards men ; which is the scope of *Rom. 16. 25, 26.* during all which time, the Prophets declaring in writings, what God spake immediately to them, is the mediate Word of God.

Thirdly, by Christ, the Son, his inspiring his holy Servants, his Apostles, to write his minde to men ; during which time also, even unto the worlds end, those his holy Servants, his Apostles, declaring in writings what Christ spake immediately to them concerning men, is the mediate Word of Christ, the Son of God, and God ; and so in truth are the Words or Word of God.

And fourthly, God's book of his glorious creatures, continuing even from the creation of the World to the end thereof, being subservient unto all those three dispensations of God's minde to the sons of men, to make up a sweet harmony in visibly declaring of God's incomprehensible Glory, Majesty, Power, Providence, Mercy and Goodness, even throughout the whole World : yet notwithstanding all this, though the Spirit saith in Scripture, *Let the word of Christ dwell in you* ; and do not say, Let Christ the Word dwell in you personally : and though the Psalms or Scriptures are set forth to be the Word of Christ ; and though it be not said, as you quakers dream, That Christ, the Son, in his established ordinary way, doth now teach men by his immediate words without the Scriptures ; and though it be said, God, who at sundry times and in divers manners, spake in time past unto the Fathers by the Prophets, hath in these last days spoken to us by his Son : note, it is not said,

God doth speak to us by his Son, as your tenents falsely say, he doth now speak to men immediately : but it is said, *God hath spoken to us by his Son*, Heb. 1. 1, 2. intimating plainly thereby, That the Sons immediate speaking his minde to men, in his established ordinary way of teaching them, is gone and past : and though it be said therewith, to confirm that truth, That the great Salvation at the first, began to be spoken by the Lord, and was confirmed to us by them that heard him ; which can be no otherwise since the Apostles deaths but by their Scripture-writings; and though our Saviour did not say, Father, I pray not for these alone, but also for all them that shall believe on me through mine own immediate words, spoken by me to them, as your quakers fantastick brains imagine : but not so, though that false sense is the quakers killing livelihood; but according to *Heb. 1. 1, 2, 3.* so also Christ the Son saith in his prayer, *Neither pray I for these alone, but for them also which shall believe on me through their words*, John 17. 20. so not through the Sons immediate words, but through theirs, his Apostles or Disciples words, who at first heard the Son speak immediately to them, who are to confirm those the Son's words to us, which did not hear the Son speak immediately to them.

And fifthly, though it be so, that if the Apostles confirming of the Son's immediate words to us, be not taken to be, by their Scripture-writings left to us, that then the whole world of men that have lived ever since the Apostles died, are totally deprived of the Apostles confirmation of the Son's words to us, who heard not the Son speak immediately to them; and so those vast multitudes of people, have not had, nor have not any means to know the great Salvation, which the Son at first began to speak or teach to them his Apostles immediately, for them to confirm to us mediately by writings; which considered, sheweth the vanity of the quakers deluded fancies.

And sixthly, though St. *Paul*, who affirmeth, That he did not receive his Doctrine from man, but by the Revelation of Jesus Christ, *Gal. 1. 1, 2.* and so being an Apostle that heard the Son speak immediately at first to him also; and so was one of them that did confirm those the Son's words to us in writing : I say, Though even he, that great Apostle, saith to the *Thessalonians*, *For this cause thank we God without ceasing, because when ye received the word of God, ye heard of us*, (then not immediately of the Son; not so, but) *the word of God ye heard of us*; (to wit, of those that heard the Son speak to them immediately) *ye received it not as the word of man, (or our words) but as it is in truth, the word of God*, 1 Thes. 2. 13.

And seventhly, though *Moses*, that admired pen-man of God's Works
for

for us, and minde to us, hath discovered in his Scripture-writings, the particulars of God's wonderful Works which he wrought in his first five days-works of Creation, which were all past before any man had any being, or before man was; and therefore could not possibly be taught to *Moses* by any man, but onely by God's teaching of him: and though all this of God's immediate teaching *Moses*, appeareth in his recorded written Scriptures; yet, even yet, I say, notwithstanding all these, and many more such-like infallible inspired Scripture-Testimonies of God, which do firmly prove, That the holy Scriptures are in truth the mediate Word of God to us; yet, I say, (by experiences which God hath formerly, for my humiliation and instruction, permitted Satan to act in my body for a time, even the same strong delusions in kinde, which Satan acts in your quakers bodies, though my heavenly Father in great mercy hath delivered me from them) yet I know, that your quakers diabolical spirit in you, will not permit you to acknowledge that truth, though he doth give you leave frequently to affirm. That the Scriptures are true; as the Devil of old spake some truths, to usher in his manifold deceits, even so he over-powers you quakers, though you say, the Scriptures are true, yet to deny the Scriptures to be any help in saving teachings; and are led to deny, in that respect, the second dispensation of God's minde to men declared in the writings of his holy Prophets; and also God's third dispensation of his minde to men, by his inspired writings manifested by his holy Apostles. And as he thereby limits the supreme holy One, so he over-rules you, to acknowledge but one dispensation of God's minde unto the sons of men. And that by this his first dispensation of his minde to men, by his immediate words, that so the devil, the father of lyes, (by his servants, quakers) may make elbow-room for his enthusiasms to teach men crafty devices closely contrived, both to deceive themselves and others also; and that his freedom in this destructive way, may not be disturbed by the contradiction or controule of holy Scriptures, he hath taught you the readiest way to please him; and you as cheerfully imploy your selves in his business.

And thus you four principal quakers, have made your spiritual pestilential infectious black spots appear upon you to publick view: and your brother quaker *James Nayler's* condemning Law aforesaid looks very fiercely upon you, I'll warrant you, to justifie that you all are of the devil, and not of Christ.

And herewith know, you quakers, That we your Opposers, do not trust to, nor expect to be taught by the Letter of the Scriptures, written with ink on paper, as you shrawme out against your Opposites; but by the

the Spirit of Christ, therewith, and thereon attending; even on his Scriptures, to convey his minde therein recorded, into the hearts of all tender-hearted, contrite, humble persons, that do abidingly wait upon his teachings: for Christ said to his Disciples, *Go ye, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost:* (though you quakers account this Doctrine to be like conjuration by the devil) but Christ did then promise them, saying, *And lo, I am with you alway, even to the end of the world.* And it is well known, That Christ was with them personally but a small time, and their action of verbal ministration, died with their bodies: therefore Christ's promise is, by his Spirit to be with their Scripture-written-Ministration always, even to the end of the world: which teaching of Christ's Spirit in and with those sacred Scriptures, is our joyeings, though you quakers, to advance your enthusiasms, do turn that kinde of teaching into your own everlasting destruction.

And now, considering it is your strongest refuge to lurk in, to defend your satanical immediate enthusiasms, without the Scripture, frequently to cry down the teaching-use of the Letter of the Scriptures; to which frantick end, you in the 7 pag. of *Saul's Errand*, do affirm, That the Letter of the Scripture is carnal, and the Letter is death, and killeth: and in this your saying, you make no distinction in the Scripture-Letter, but that all of it is carnal, and death, and killeth; and yet you affirm constantly, that the Scriptures are true; and so hereby you do affirm, That the truth is carnal, and is death, and killeth. And now what other non-sence will you spatter out next in the tail of this? And in the 21 p. of your *Satan's Design*, you to defend your lye, do say the truth, That *the Apostles was not Ministers of the Letter but of the Spirit.* But why so, you brain-sick quakers? but onely because you are falsely given to understand out of the Air, by your high immediate enthusiasms, that all your affirmed true Scripture-Letter, is all of it carnal-letter, and is death, and killeth.

But now with amazement do all you quakers behold, even to your everlasting shame and perdition, That God's own inspired Word, his holy Scriptures, do as it were fiercely flie at your impudent faces, rebuking you, and telling you plainly, That there is no Scripture-Letter, that is called the Letter, that is carnal, and death, and killeth; but onely and alone the letter of the moral Law, which was written and engraven in stone; and that Law-letter onely, and none other Scripture-Letter whatsoever, is called the Letter that is carnal, and death, and killeth. See this firmly proved against you quakers, even by your own chosen place of Scripture, which

which you have cited, you endeavouring thereby to prove your great hellish lye aforesaid, to be true; and this your pick'd place, is *Heb. 7. 16.* (and is written of Christ, saying in the 15 *vers.*) *That after the similitude of Melchisedec, there ariseth another priest:* and then in *v. 16.* which is the *verse* by them cited, it is said, *Who is made not after the law of a carnal commandment.* And it is further written thus: *For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God,* *ver. 19.* So herein we have set forth plainly to our view, that the Law onely is there called the Commandment that is carnal: and that other Scriptures is in plain and full effect, said to be the bringing in of a better hope, testified in the Scripture by and in the Letter of the New Testament (or Gospel) of which the Apostles were made able Ministers, as is shewed in full effect in the *2 Cor. 3. 6.* and not of the Letter of the Law, or carnal Commandment; aforesaid: *For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof, Heb. 7. 18.* which is the very next *verse* but one to the quakers cited *verse*. So that hereby the devil your Tutor, as it appeareth, after he hath hoodwink'd you, then according to his own habitual deceitful tricks, he hath led you as it were by the nose to spie out that place, *Heb. 7. 16.* and to make use of it, to shew against your selves, to your perpetual shame, that the Letter of the Law onely includes the Commandment, which is in Scripture called carnal.

Thus far concerning your affirming, That the Letter of the Scripture, without distinction, is a carnal Letter, which by your own proof is proved to be a hellish lye. And now again, you quakers, concerning your other false words, affirming, That the Scripture-Letter is death, and killeth: and to prove these to be as false also, I shall further note what is written, where it's said, *Who also hath made us able ministers of the New Testament, not of the letter, (of the law of a carnal commandment, as before) but of the spirit: for the letter (the law of the carnal commandment) killeth, but the Spirit giveth life,* *2 Cor. 3. 6.* And now here again that saying of yours, you quakers, is brought upon the tenter-hooks: where, though you say, That the Apostles were not Ministers of the Letter, but of the Spirit; and that's true: But here's your torment augmented, by your tormenting the truth of that *verse*; by your thereby signifying, That the Apostles were Ministers to teach men onely to look for the immediate speakings of the Spirit to and in them; and so you would repeat over again your old satanical superstitious Beads, to destroy the third dispensation of God's minde by his inspired

inspired Scriptures written for mens mediate teachings by his Apostles, which their writings do contain in them, literally the Letter and Letters of the New Testament or Gospel, of which the Apostles were able Ministers; and upon which the Apostles written Testimonies, Christ by his Spirit, by his own promise is alwayes with them, even to the end of the World, to convey the benefit of that written New Testament, unto all humble waiters upon him therein, which is before lately proved; and your old hellish song now repeated against God's third written dispensation, is also in this my fourth Discourse by Scripture-truths totally confounded.

And now to prove even against all denial, That the Devil your Tutor besoots your understandings, to make use of that saying, *Not of the letter, for the letter killeth*; as if thereby were declared, That the whole Letter of the Scriptures, is carnal, and death, and killeth: but to confound that also, it is proved plainly and firmly, that next after it is said, *God hath made us able ministers of the New Testament; not of the letter, for the letter killeth*: then to shew, even to publick view, distinctly and apparently, what that letter is that is death, it is written immediately thereto in the very next verse, thus: *But if the ministration of death, written and engraven in stone, was glorious* v 7. And it is well known, you silly quakers, That the Letter of the moral Law onely, are the Letter which God did write with his own finger in stone on Mount Sinai. Thus strongly, your confounding of the whole Letter of the New Testament, or Gospel, of which the Apostles were made able Ministers, with the Letter of the Law written and engraven in stone, which is called the ministration of death, and the ministration of condemnation *verse 9.* of which killing, condemning Letter, the Apostles were not made Ministers, promiscuously and confusedly, as if the Letter of them both, are the Letter that is carnal, death, and killeth, is by the force of your own Scripture-words, by you used and abused, totally confounded for ever, and thereby sent back to the infernal den, in which it was hatched: for the New Testament is there said to be *the ministration of the Spirit*, *vers. 8.* and *the holding forth the word of life*, *Phil. 2.16.* because the very Letter of the New Testament, or Gospel, containeth in it the mediate, inspired, teaching, written Word of Christ, the Word that was and is God; and the Letter of the Law is in comparison to the Letter of the New Testament, or Gospel, affirmed to be *the oldness of the letter*, *Rom. 7.6.* Do you quakers ransack thorow the whole Scripture, & see if you can find any Scripture that is called the letter that is carnal, death, & killeth; and it is not declared therewith, That it is the letter of the

the Law only. And now having shewed how powerfully my Lord Jesus hath torn down this your refuge ; and with his written Word and Sword of his Spirit, hath hewed in pieces your murdering *Agag*, that would have murdered the holy mediate teaching use of the whole Scripture-letter. I shall proceed.

FIFTHLY,

I do direct my pen to discourse with *Thomas Biddal* quaker, who also with the four former audacious quakers, doth deny the Scriptures to be the Word of God ; for he being with me, I cited to him this place : *And take the helmet of salvation, and the sword of the Spirit, which is the word of God.* Ephes. 6. 17. I then telling him, *That the written word of God is the sword of the Spirit, but is not the Spirit it self, and that the Scriptures are the Spirits word, and spiritual sword also.* But he answered me saying, *That the Spirit, and the sword of the Spirit, are both one and the self-same thing.* As if he should have said, A man is his sword, and his sword is the man. And these ridiculous shifts, they are enforced to make, for fear the holy Scriptures should be proved to be the Word of God : but, to their perpetual shame, our Saviour Christ, though he was furnished in himself with superabundant ability, to have confuted and confounded the devil. If he had but said, I, Jesus, say unto thee, Satan : yet, for our examples, he would not conflict against the devil with his own all-sufficient spiritual power only, without his Scripture-sword : but to confound the devil withal, he takes up his Spirits never-failing sword, his written Scriptures, and therewith he enters the lists against his powerful, spiritual, inveterate enemy, the devil ; and overthrows him with that his Word and written sword, by his saying to the devil in his perverting of Scriptuets against him : *Thus it is written, Thus it is written, Thus it is written, Satan :* and by his confounding the devil therewith, he graciously teacheth us, even by his own example, by the spirit of Faith to take up his Spirits never-failing word and sword the holy Scriptures, and to fight valiantly and undauntedly therewith, against the devil himself in his temptations ; and also against the deluding assaults of *Thomas Biddal*, and all other brain-sick quakers, Satans officious servants.

And accordingly, the Apostles did lay aside all their glorious heavenly raptures and visions in case of teaching men, and confirmed their sayings, with our Saviours infallible word and sword, the Scriptures ; frequently saying : *Thus saith the Scriptures.* But what saith the Scriptures ? *It*

is written; and such-like expressions. And it is well known, That the Apostles were better taught than any quaker whatsoever.

Again, *Thomas Biddal*, what infernal spirit taught thee to boast, That thy large railing, seducing letters, directed to me and others, were written from thee to us, from the Spirit of the Lord, as if thou hadst been a Messenger sent to us immediately from the Lord; whereas, to thy shame, the same queries, that thou therein makest, appear in the same words and form in a printed book, written by another man, to thy hand, before thou wrotest thy lying letters to us. Thus thy Luciferian aspiring pride appeareth further, even to publick view.

Again, *Thomas Biddal*, whither were thy giddy brains ranged, when thou saidst in my hearing, That *Faith and Christ are one and the same thing*; as thou didst say, That *the Spirit and the sword of the Spirit are one and the same thing*? What now *Thomas*? canst thou not creep out of the road-way to hell? wouldst thou make people believe thy false spirit, that when *St. Paul* said, *We preach Christ crucified*, 1 Cor. 1. 23. that *Paul* and other Saints meant to have said (if they had not forgot it) *We preach Faith and it crucified*? What, *Thomas*, was *Faith* crucified for thee? If thou saist, That *Faith* is crucified to death in thee, I shall readily believe thee, *Thomas*, though those thy sayings are to be abhorred.

And now to sum up together thine own begotten titles, without addition to them, thou hast proved thy self to be a very ignorant person, a notorious lyer, a proud luciferian, and an audacious perverter of holy Scriptures; and thereby art an enemy to God and his Truths, and thereby also, art a Traytor to mens souls. And because you quakers do refuse the Gospel-imputation, thou art not onely fallen under the eternal condemnation of God's Law, but also thy brother quaker, *James Naylor*'s condemning sentence aforesaid, fastens upon thee, *Thomas*; proving, thou art a lyer; and abides not in the truth, but art of the devil, and not of Christ.

Doubtless, *Thomas*, God had formerly given thee, and others by thee, a fair forewarning to avoid these delusions of the devil: for thou, *Thomas Biddal*, some yeers now past, was (as appears) inforced by the devil, openly to declare, That thou wert one of the two witnesses of God mentioned in the Revelations, and thou didst thereupon make use of another man's new sackin-cloth which lay by him, so far as to carry it to a Taylor, a neighbour of thine, thou knowest to whom: and thou, *Thomas Biddal*, didst then lay a heavy severe charge upon that Taylor to make thee a suit of apparel of that sack-cloth by such a day, being within a little

little while after, that it might be ready at that day for thee to put on, and to prophesie in, as being one of the two witnesses aforesaid, then sent from God : But that neighbour of thine, the Taylor, prudently discerning, that thou wert deluded, though he took the sack-cloth of thee, to satisfie thy present resolute humour, yet he totally neglected to make thy sackcloth-suit; and then the height of that luciferian pride, fell; and thy hot prophesying zeal, as being one of those two witnesses sent from God, was squashed; and thy heavy charges laid upon thy neighbour, the Taylor, vanished away, as if thy suit of sackcloth, not being made, did (as *Samsons* hair being cut) cut off the strength of thy propheticall witness-bearing for God, from whom, thou saidst, thou wert then sent. But yet the fickle unsettlement of thy brain, for ought I do discern, doth still remain with thee unto this day : and this should be also a forewarning to the two lofty and false pretended witnesses of God; now marching abroad in print, named in the latter end of this Treatise.

And, *Thomas*, thou being drowned in such a fantastical fancy, hast, according to *James Nayler's* quakish humour, belyed and slandered *Thomas Moor*, that he would preach Christ out of his Saints : whereas in that very page out of which thou chargest him, pag. 32. *Thomas Moor*, there speaking of Christ, saith, *That person that is personally absent from the believer, is dwelling* (note that) *in the believers heart, by faith of and in him.* And thus thy lyes swarm about visibly, and *James Nayler's* sentence of condemnation, pronounced by him against such lying slanderers, layeth also fast hold on thee, *Thomas*, for things also, that thou art of the devil and, not of Christ.

SIXTHLY,

John Barber quaker, being as ignorant as the most foolish of them; but as brisk as the most perkeft of them, his faith hanging on his neighbour, *Thomas Biddal's* lips. But *John*, why dost thou run after to disperse quakish lyes: for thou having gotten some of *James Nayler's* lying Libels by him framed against *Thomas Moor* his Opposer, thou didst say unto one man, unto whom thou didst deliver one of those lying books, *There thou maist read*, saidst thou, *that Thomas Moor hath told forty eight lyes:* but now *James Nayler*, being firmly proved to be the lyer, and a foul-mouthed slanderer, and a deluding person, by, and in *Thomas Moor* his Reply to *James* his lying Libels; thou, *John Barber*, hast made thy giddy-headed rashaels appear, by casting in thy

testimony, maliciously to countenance lyes to deface the truth; and thereby hast proved thy self to be an ignorant, rash person, and a close enemy to truth; thou having said also to some of thy Opposers disdainfully, *Ho, you look for Heaven out of the chimney-top*; as if there were no other Heaven, but such as is in your quakers self-proved wicked bodies. But behold how *James Nayler's* condemning Law doth lash thee also.

SEVENTHLY,

John Sparrow, quaker, how durst thou venture to say, *That* Thomas Moor had told forty eight lyes; whenas thou being then (by one that heard thee say so) required to prove but one lye of the forty eight, thou durst not attempt to do that: and then the same man requiring thee but to name one lye of the forty eight, which thou said *T. M.* had told; but thou couldst not do that neither: what evil doomse-spirit in thee, was that, that did render thee up to an envious backbiter. And *John*, why didst thou with a lofty voice vapour, and say, *You high-blown professors, the time is coming, and now is, that you will wish, that there never had been any Scriptures written*: or to that effect in full. VVhat now *John*, wouldst thou perswade people, that God hath secretly hidden deadly spiritual poyson under his gracious Gospel, published in writing? Or wouldst thou declare by that thy speech, That God hath mentally made a secret-snaring trap of his Scriptures, to destroy mens souls and bodies for ever, as men do set traps in secret places, to destroy noysome vermine? what desperate blasphemous poyson is wrapped up in that thy lofty speech? but it appears, that you maunder thus, because the Scriptures will not own that mis-begotten brat of yours, a third Covenant; for the Scriptures will own but two Covenants; one of VVorks, and another of Free-grace: but you quakers have carried God's first Covenant of VVorks, given to *Adam*, into the dark behinde the cloth, and have there trickt and deckt it up with the titles of Christ; and then you bring out that, your disguised puppet, a third Covenant, and would have the Scriptures father it; but because the Scriptures do gravely and sharply disclaim that, (your mis-begotten brat) then (as appears by your tenents, and words aforesaid) you would, if you could, murder the Scriptures, and bury them in perpetual oblivion.

And thus *John Sparrow*, being an envious backbiter, and thereby a foul-mouthed slanderer, and thereby a notorious lyer, and thereby an enemy to God's Scripture-truths, and thereby a traitor to mens souls;

and refusing the Gospel-imputation, thou hast desperately thrown thy self down, under not onely God's eternal condemning Law; but also thy brother quaker, *James Nayler's* condemning sentence aforesaid, doth lay fast hold on thee *John*, testifying, that thou also art a lyer; and so art of the devil, and not of Christ.

EIGHTHLY,

Anne Blanke, a principal aspiring quaker; wherefore didst thou, when thou wert with me and others of my Christian Friends, propound nothing, nor answer nothing by Scriptures, but onely with railing, and hellish condemning censures? why didst thou, although thou saidst, that the Scriptures are true, yet affirm wical, that the Scriptures are not thy Rule? what didst thou thereby affirm less then this, that thy Rule is a false Rule? And when I cited this place of Scripture to thee, *He that believeth on him that justifieth the ungodly, his faith is counted for righteousness*: what evil spirit provoked thee to answer wrathfully, that, *that is a rotten foundation*? But *Anne*, though that be not Christ, the bottom foundation, yet it is a strong doctrinal foundation, that leads to build by faith on Christ's free-Grace: But, are the Scriptures true? sayest thou; and yet are some of them false or rotten in thy judgement? True it is, That thou hadst acknowledged that place of holy Scripture to be true and sound Doctrine, then thou hadst thereby granted, that you quakers must acknowledge, that you have ungodliness in you, or else your faith cannot be counted for righteousness: but the devil taught thee to evade that to preserve your falsely supposed inherent perfection, which by that Scripture is a delusion.

And *Anne*, thou didst then and there say, That thou art the Judge of the world: not a judge, or *one* judge of the world, amongst other judges; but thy luciferian spirit elevates thee to affirm, That thou art *the* judge of the world: so thou excluding not onely all other Saints, but also Christ himself, out of that thy Throne of judgement. And *George Fox* doth also say, That he is *the* judge of the world: so, if you were not both lyers, yet one of you must needs be a great lyer: and thy raging boasting behaviour was such amongst us, that some did affirm, That if ever they did see the devil acting in any person, that he was acting in thee, *Anne*. And that thy saying, not that thou shalt be, but *that thou art the judge of the world*, is another loud lye: for no Saint can be a judge of the world, much less *the* judge of the world, at any time, during this their life of their mortality.

Thus by thy palpable luciferian pride, and notorious lyes ; and by thy denying of a fundamental Doctrine of mens salvation, denying the Gospel-imputation : thou, *Anne Blauke* hast not onely pulled the everlasting judgements of God's Law upon thee ; but also thy brother quaker, *James Nayler*'s condemning Law aforesaid catches fast hold on thee, manifesting, that thou also, *Anne Blauke*, art a lyer, and abides not in the truth, but art of the devil, and not of Christ.

NINTHLY,

George Fox, an ancient teaching quaker. I finde, that thou *George*, dost not onely pervert the Scripture to destructive ends, but also dost falsifie the very letter of the holy Scripture, to support thy deluding quakery : for I finde in a quakish book, called, *A brief Discovery of a threefold estate of Antichrist*, in pag. 14. that *George Fox* doth (agreeable to the other quakers, luciferian-like) affirm, *That he that sanctifieth, and he that is sanctified, is one* : he saith not, they are both of one ; but, *is one* : but the Scripture saith not so, but to the contrary : that saith, *For both he that sanctifieth, and they that are sanctified, are both of one*, Heb. 2. 11. which is, they are all of one God, or have their being from one God acceptably, but are not one God, as *George Fox* falsly saith in full effect. True it is, That the Saints shall be one with God and Christ, in a loving acceptation on both sides, and everlasting glorious community, which is in full effect affirmed in *John* 17. 21, 22, 23. but not one God in equality, but *they shall behold his glory*, vers. 24. and they being perfect in the mutual conjunction of love with him, vers. 26. they shall everlastingly partake of his glory, which is the chief scope of that whole chapter, *John* 17. yet not in equality one God ; for God saith in a sharp reproof against such luciferian aspirers, as *George Fox* and the quakers prove themselves to be, saying, *I am the Lord, that is my Name, and my glory will I not give to another*, Isa. 42. 8. though the Creature-Saints shall be made partakers in the Creators glory, in Creature-measure. But *George Fox*, affirmed and avowed, he was equal with God ; as I finde recorded in print : and to back his luciferianship, he is charged, That he professeth himself to be *the* judge of the world ; not a judge, but *the* judge. But *Anne Blauke* saith, she is *the* judge of the world. And the Scripture proveth them both to be aspiring lyers : for that doth not say, That the Saints are judges of the world in this their life of mortality : but that saith in the future tense, *The Saints shall judge the world*. But *George Fox*

Fox more fully to declare his equality with God, if not his superiority, he is charged in *Saul's Errand*, pag. 7. That he said, he was *the way, the truth, the life*. But *George*, know thou, That he that sanctifieth, and he that is sanctified, is no otherwise one spirit, but in that mysterious manner, as the man and his wife are one flesh, according to *Ephes. 6.31, 32.* neither are they any otherways of his flesh, and of his bones, *vers. 30.* and *31.* compared: the man and his wife remaining two distinct persons still: and the wife is commanded to be in subjection to her own husband, *1 Pet. 3.1.* but thy pretended equality, destroys thy subjection to thy Sanctifier.

But more fully to prove his luciferianship, *George Fox* in the 8 pag. of *Saul's Errand*, affirmeth, That he that hath the same spirit that raised up *Jesus Christ*, is equal with God; and the Saints have the same spirit in measure; for God's Spirit is but one: and *George Fox* saith, in the 11 pag. That he is a Saint. Thus he would again prove, That he, a poor wicked Creature, is equal with God the Creator; and if so, then *George Fox* is the Creator of *George Fox*, and the whole world: and he intimately claimeth Christ's equality with God, by his perverted citing of *Phil. 2.6, 7.*

But doubtless, thou canst not be ignorant *George*, how the devil overpowered *John Galspin*, to proclaim in the open street, he saying, *I am the way, the truth, and the life*. And how he said in full effect. That he was Christ. And *James Milner* hath proved himself to be a false Christ. So that by these mad frantick passages, you quakers appear much like *William Hacket*, who in the year, 1541. caused himself to be proclaimed in *London-streets*, to be *Jesus Christ*, came with his Fan in his hand to judge the world: and he pretended, that no body could kill him; but they hanged him to death on a Gibbet in *Cheapside*: he uttering horrible blasphemies against the Majesty of God. See Mr. *Samuel Clark's* book, intituled, *A Mirror, or Looking-glass*, pag. 225. printed, 1654.

Thus *George Fox*, because of thy personal facts of notorious lying, falsifying and perverting of holy Scripture; and by thy luciferian pride in all these: thou shewing thy self to be an enemy to God and his Truths, and to mens souls; and by thy desperately refusing the gracious relief of the Gospel-imputation, thou *George Fox* also, art not onely condemned by God's Law, but also thy brother quaker, *James Nayler's* law aforesaid, adjudges thee that thou art a lyer, and so abides not in the truth, but art of the devil, and not of Christ. And it yet more manifestly appears, That thou, *George Fox* art of the devil, and not of Christ,

Christ, because, though God inspiredly saith in Scriptures; *For* (not onely some, but) *all Scriptures are given by inspiration*, 2 Tim. 3. 16. and that saith, That even the Saints themselves are not God's Sons any other wayes, *but by adoption onely by Christ*, (note that you quakers) not as being Christ. as you foolishly fancy; but *by Christ*: for it's written, *Having predestinated us unto the adoption of children by Jesus Christ*, Ephel. 1. 5. see this confirmed, Gal. 4. 5. Rom. 8. 23.

And Creature-adopted Sons cannot be equal with their heavenly uncreated Father, who vouchsafeth by free-Grace by, and in, his Son Christ to adopt them to be his Sons in acceptation onely. Neither can any Creature-adopted Sons, be equal with God's onely begotten Son, the Creator of all adopted Sons, and all other things, both in Heaven and in Earth also: therefore by thy making no reserve or distinction in thy pretended equality with God, sheweth against all contradiction, that thy brother quaker, *James Nayler*, is not mistaken in the least measure in his condemning censure aforesaid, to adjudge all such Luciferians, as thou, *George Fox*, hast proved thy self to be, that you are all lyers, and not abiders in the Truth; but are all of the devil, and not of Christ.

TENTHLY,

I shall direct my pen to speak with *George Fox* again, and *Francis Hongill*, *Edward Burroughs*, *Alexander Parker*, *Thomas Aldam*, *Anthony Peirson*, *Gervase Benson*, *Thomas Rawlinson*, *Robert Rich*, and *Robert Dring*. These ten principal quakers, in a book intituled, *A Declaration against all Popery and Popish Points*: they thereto appeal to the presence of the living God of Heaven and Earth: and in their 5 and 6 pag. they do affirm, That they, and every of them also, do believe and know, that Salvation cannot be merited by Works; and all Doctrines in affirmation of the said Points, they, and every of them, we do renounce and bear witness against; and do deny all equivocation, mental reservation, and secret evasion whatsoever: speaking the words of Truth in plainness by the help of God. These be their words. And now I shall make trial by their Doctrines, whether these ten quakers be not such dissembling Hypocrites, as *James Nayler*, their brother quaker, hath shewed himself to be, yea or no. To which end, we are duly to observe,

That *George Fox* (their fore-man) being asked, as appears, pag. 12.
of

of *Saul's Errand*, whether a believer were justified by Christ's righteousness imputed; yea, or no. He answered, saying, *Every believer is born of God; and he that is born of God, is justified by Christ alone, without imputation.* These be his words. And hereby *George Fox* their fore-man, to make sure work in this query, against themselves, hath utterly refused all, or any imputation of Christ's righteousness to be applied to the quakers for their justification, even all Gospel-imputation of Christ's righteousness to them; whether Christ's person be in them, as they falsely say he is in them, God and Man; or that Christ's person be without them, as in truth it is: all's one with them in this great Point of mens salvation: for *George Fox* their fore-man hath made no reserve, but hath desperately refused all or any imputation of Christ's righteousness to them in general.

And as he (in the behalf of the quakers) hath totally refused the help of God's gracious Gospel; so he, and the other nine quakers aforesaid, have together totally renounced and denied all meritorious work for mens salvation, and so they have refused the help of the Law also.

But now see beloved, what their own great writing, teaching-brother quaker (*James Parnel*) doth affirm, to prove all those ten quakers to be dissembling equivocating hypocrites: for he shrinks not to lay forth the true Grounds of quakery without any equivocation, in his 2 page of his book, called, *A Shield of the Truth*: he (in the behalf of himself and all quakers) there saying, *We* (to wit, we quakers) *desire to be judged according to our fruits*: which is no less then if he had said, *We* quakers desire to be judged according to our own meritorious works or fruits.

But yet, whatever thus appears to be in the mental bosome-reserves of the aforesaid ten quakers; to which (but for brevity sake) I could produce the testimony of more quakers; yet the aforesaid ten quakers have desperately refused and cast away from their use, not onely all Gospel-imputation of Christ's righteousness in general, whether Christ's person be in them or without them; but also all legal meritorious words, as being no wayes helpful to them for their salvation. And hereby they have strongly barred themselves quite out, from injoying any benefit from God for their salvation either by his Law or Gospel: for they have totally denied all God's revealed and established wayes, which he did propound legally to *Adam* before his fall, or hath at any time since his fall, declared by his Gospel for the salvation of men; and though God hath declared no other way, but one of these two ways for mens salva-

tion, yet the quakers, have as is afore shewed, desperately shut themselves quite out from enjoying any benefit from God by any of them both; and yet doubtless, the quakers do deludedly conceit, That they shall be saved.

Therefore in pursute, (for the discovery of the dep:hs of Satan in the quakers mystery of iniquity) I am now put to search out what that hidden secret way is, in which the quakers do confide for their salvation: but I need not search much, because I do see it appear, that every quaker must be enabled to account and esteem of their particular person, to be Christ; or else for the causes aforesaid, they cannot enjoy the least right quakish hope of Salvation: I say again, and shall stand to maintain it so long as God gives strength, That if any quaker be not enabled by their grandfire *Demon*, to esteem and account of their own particular persons to be Christ, who needeth not any imputation of righteousness, nor any meritorious works to be applied or added to his holy, eternal, essential, perfect, divine perfection, that so long as they are not so enabled to esteem of their particular persons to be Christ, they cannot have the least right quakish hope to strengthen them to conclude they shall be saved: but to obtain in themselves this quakish comfort, it is evident, that they do declare themselves to be Christ, totally without sin as Christ is: for so they plainly say, *As he is, so are we in this world*: satanically perverting that Scripture, *1 John 4.17.* for that doth not say, As Christ is in his glorified person in heaven without sin, so are we in this world; but it signifieth to us, That as Christ is despised of many in this world, and his Doctrine refused, and by many contemned in this world, and especially by the quakers; that so his servants are by many despised, and Doctrines contemned by many in this world, and especially by the quakers in this Christian world: but the quakers from that place of Scripture, soar up with their Antichristian wings, and affirm, That they are without sin in them, as some of them have said of themselves in my hearing: and from hence they conclude they are Christ, that needeth neither imputation of righteousness, nor meritorious works to be added to them: and from this ground conceited, they also utterly refuse both those helps, both of Gospel and Law also, which is afore firmly proved from their own mouths: and to say, as the Truth is, they to uphold their self-Christed indignity, must upon urgent necessity do so; for if they imbrace to them, (as needful for their salvation) the Gospel-imputation of righteousness, and meritorious works by the Law, or either of them both, then they do destroy totally their self-constituted, perfect, holy Christhood, by their thereby acknowledging, that they have sin in them, that

that do stand in need of those additional helps for their Salvation ; and then drops not onely their self-advanced Christhoods , but also therewith the devils whole kingdom of quakery , is thereby totally destroyed root and branch : for some of the quakers have said in my hearing , That if any man have not attained to a full perfection from all sin in him before his death , that that man hath lost all his labour in his striving against sin.

And as for your quakers satanical evasion , where you affirm , *That though some of the servants of God fell , yet by their confessing and forsaking their sin , they found mercy.* These are your quakish confirming words. And hereby your deceitful Tutor hath given you the slip again , and hath enforced your own tongues to betray you again , and to publish your own perpetual shame ; for by that your saying , you do acknowledge in full effect with *James Parnel* , your brother quaker aforesaid , That your own confessing and forsaking your sins , (if you did so) are and can be no other , but your own meritorious works or fruits , meriting and deserving mercy ; for you said , *That by their confessing and forsaking their sin , they found mercy.*

And thus you again render up the aforesaid ten principal quakers to be dissembling equivocating hypocrits , by your affirming (as being ing quakers) That salvation cannot be merited by works : but the devil leaves you not here neither ; but by that your affirmation , he hath enforced you quakers , most shamefully to pervert that inspired holy Scripture , *Prov. 28. 13.* for you over-state *Solomon's* ground first laid ; for that his affirmation , he first teaching men how to honour God in a right manner , saying , *Honour the Lord thy God with thy substance , and with the first fruits of thine increase* , *Prov. 3. 9.* hereby letting us know , That God is not honoured , except a man do first perform his Gospel-duties , by God , at that time , established , by mens obediently offering up to him typical sacrifices and oblations , out of mens substance and first fruits of their increase , then typifying Christ to be sacrificed and his blood to be shed. And it appears , that if men then did not at first , not only confess , but also forsake their supreme sin against the Gospel of Grace , and then obediently offer up to God in the very manner by him prescribed , sacrifices , oblations , and offerings ; then typifying Christ to be offered up to God his Father , and to be sacrificed for mens sins , that that man neglecting that Gospel-duty , was to be cut off from amongst his people , according to *Lev. 17. 8. 9.* and they were also to bear their iniquity still , *Lev. 7. 18.* whatsoever their confessing and forsaking their other legal sins were.

And this is proved, that you quakers by your refusing the Gospel-imputation of the vertues of Christ lifted up, and sacrificed without you for your sins, as those typical sacrifices, and *Moses* typically lifting up the brazen Serpent in the wilderness, were all performed without men for mens healing.

And by your wilful persisting in the supreme Gospel-sin aforesaid, you quakers confiding in your own meritorious confessing and forsaking your sin, if in truth you do so, (as in truth you do not) yet even by that performance, you have cut your selves off from amongst God's people, and whatsoever you fantastically fancy to the contrary, you do bear your iniquities still, even in your own self-Christed-condition; and by Scripture, all legal exhortations in Scripture, are to be subjected under the aforesaid supreme Gospel-sence; for without mens confiding in the Gospel-Faith in Christ's blood shed, all the quakers-Christ's and all the quakers, or any other man's Reformation, is in Gods sight no other but noysome deformation; for God himself inspiredly tells us plainly, That *without shedding of blood is no remission*, Heb. 9. 22. you quakers. And you quakers say, That your man Christ in you is spiritual; and a Spirit cannot die, nor have his blood shed: as when our Saviour's person was spiritualized in, by, and at his Resurrection, it was impossible for him to die or have his blood to be shed again, see *Rom.* 6. 9. the vertues of which his blood shed, you having desperately refused for your justification, you having made it appear, That your supposed Man Christ in you, cannot possibly have his blood shed in you for your sins acted by you, both before, and more presumptuously now, in your self Christed-quakery; so that you have neither the vertues of Christ's real bloodshed without you, nor within you to appear for your justification; and therefore you cannot possibly confide in the vertues of any blood shed.

And thus you have again firmly staked down your luciferian Christ's to be justified only by your own Popish works, in your own confessing your legal sins, and your supposed meritorious forsaking them; and thereby you have rendred up again, the forenamed ten quakers to be dissembling, equivocating hypocrites: for behold you quakers, if you have but one corner of a seeing eye left you to look out of your selves by, what God inspiredly saith in his Scriptures, (which you frequently acknowledge are true) see, I say, how highly God doth by them advance Christ's death and bloodshed, and doth totally exclude works, whether wrought by men, or by any spirit in men whatsoever, for mens justification in *Rom.* 3. 24, 25. Or secondly, for the forgiveness of mens sins *Ephes.* 1. 7. Or thirdly, for the doctrinal foundation of mens faith: see *Ephes.* 2. 8. Or fourth-

fourthly, for mens reconciliation to God : see *Rom. 5. 10. Col. 1. 19.* Or fifthly, for mens Redemption : see *Ephes. 1. 7. 1 Pet. 1. 13.* Or sixthly, for the onely way for mens encouragement, to enter by Faith, even into the holy place before God, *Heb. 10. 19.* All which places, and very many more such, are fastned to mens faith in Christ's death, and blood shed without men; and they are all confirmed by that grand Scripture-principle, That *without shedding of blood is no remission,* *Heb. 9. 22.* and works are totally excluded. Blood is blood, you quakers; and works are works: but they are not Christ's blood. And yet you high-flown quaking Christs are so stified in impudency, that you are not ashamed to establish your Christed indignity by popish meritorious works; and yet desperately to face it out, and in full effect calling the living God of heaven and earth to testifie for you, that you mean no such matter.

But know, you quakers, That though it is written, *Work out your own salvation,* *Phil. 2. 12.* yet the Apostle in the very next Chapter sheweth how they should work that out; he telling them, that *they were to (work, or) strive for the Faith of the Gospel,* *Phil. 1. 27. through Faith in Christ's blood,* *Rom. 3. 25. but not of works,* *Ephes. 2. 8.*

And beloved the quakers choice principle being, That every believer is justified by Christ alone, without Imputation. There is in this also included, That as Christ himself hath authority to execute judgement, because he is *the Son of man,* *John 5. 27.* and so *hath power to forgive sins on earth,* *Matth. 9. 6.* that so every quaker, Christ, man, or woman, must upon necessity conclude, that they have authority to judge and justify their own particular persons, to be as free from all sin in them, as Christ himself is; and thereby they justify themselves to be Christ: for they refuse any Christ to be without them, to judge and justify them.

And thus that dark speech aforesaid comes forth cleared, shewing how, and by what authority every believer (to wit) every believing quaker, do justify themselves; and so every such believer, is justified by a self-quaker-Christ alone, without any imputation; which being done, then there is a quakers self-constituted Christ, holy and perfect in all respects, inherently, without any additional imputation of any others righteousness, to their imagined perfect perfection.

And thus they make themselves to be bran-new coyned, glistening Christs, without meritorious works also: for they now being Christ assume to themselves authority to justify their own Christhoods, without
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merit or forgiveness from any God or Christ, without or besides their own, now Christed, selves. And further to confirm all this, they affirm, That Christ had no Body but his Church, which is shewed in my next Discourse.

And now to shew that their own actions and words, do confirm all this to be true, which hath been said of them, observe that they, the quakers (though some of them being not yet ripe quakers) are something mealy mouthed; yet that there are many bold-faced quakers, that speak out, and declare openly, saying, *I am the way, the truth and the life; I am the judge of the world; I am equal with God; I am God's fellow; I am God.* And as I have shewed, That divers quakers have been upon evidence charged, that they have thus spoken openly in full effect:

So, I shall, passing by *James Milner* and *John Gelpin*, while he was a quaker, though all their sayings are no less, then if they did say, *I am Christ*; yet now I will, for brevity sake onely, produce one quaker from amongst the rest, that did very lately proclaim openly, in divers place in *Cambridge-Market*, upon a Market-day; which Town is about 3 miles from me: the quaker then and there declared publicly with a loud voice, saying, *I am Christ; take my yoke upon you: learn of me for I am meek and lowly of heart.* The quaker taking up Christ's own words by him spoken, as in *Mat. 11. 29.* and by that quakers saying directly, *I am Christ*, it being suitable to the other quakers affirmations, it appears there are many quaker-Christ's: and how they come to be so in their own estimation, is before herein laid open, even to publick view; Some of them having also undertaken to save souls, as Christ did.

And now it is worthy to be treasured up in the memory of all honest hearts, how agreeable all these, the quakers publick behaviours and declarations are, to our Saviour's loving forewarning by him given, and left to the world, for men to take heed of such deceivers, which he then said should arise in the world, where he saith, *Let no man deceive you; for many shall come in my Name, saying, (as it is proved they say) I am Christ, (those being the very same words which these deceivers apply to themselves) and shall deceive many,* *Matth. 24. 4. 5.*

And further to prove that the quakers are deceivers, note, that they say they have no sin in them: and they say also by their tenents, That a man must be totally perfect from all sin in him, or else he cannot be saved. But now behold how flat contrary, and against the Scriptures, these their sayings are, where it is said, *There is no man that sinneth not,* *1 Kings 8. 46.* *There is no man that sinneth not,* *2 Chron. 6. 26.* and that
there

there is not a just man upon the earth, that doeth good, and sinneth not, Eccles. 7. 20. I could produce many other Testimonies from the Saints words; they frequently confessing they were sinners: but if we will believe God's own inspired Word, before we give credence to such luciferian, and as we have before proved, dissembling, equivocating hypocrites, falsifiers of Scripture-words, and notorious lying quakers, then shall we apparently know, That they are the very same deceivers which our Saviour forewarns us to take heed of: for he saith, *they shall deceive many*; and accordingly it is very evident, that they do deceive many. And our Saviour goeth on, and saith, *Then if any man say to you, Lo here is Christ, (as they say, I am Christ) or, lo, he is there; believe it not: for false Christs shall arise and false Prophets, and shall shew signs and wonders, to deceive (if it were possible) the very elect; but take ye heed, behold I have shewed you all things before, Mar. 13. 21, 22, 23.*

Now the quakers many Christs, being proved by holy Scripture to be false Christs, let us apply to that truth, the quakers proving themselves to be false Prophets also, which is proved in my third Discourse; and their striving to be accounted the Prophets of the Lord, which appears in my thirteenth Discourse: and adding thereto their Scripture-condemning signs and wonders, which are shewed at the quakers meetings and preachings, which is shewed by complaints made against them, related in a printed book, called, *Saul's Errand*: those tormenting signs and wonders, being acted upon the bodies not onely of elder people, but also upon, and in the bodies of little children, which the quakers do not deny. And considering, their astonishing signs and wonders shewed at their meeting, which appears in my fourteenth Discourse. These things being viewed together, it will appear clearly, That all those three marks by which our Saviour discovers these deceivers he speaks of, that is to say, False Christs: secondly, false Prophets: thirdly, shewing signs and wonders: are all firmly fixed by the quakers behaviours upon themselves, That they are false Christs, and false Prophets, shewing deceitful signs and wonders.

And now if we do take notice in *John Gilpin's* printed book, before named in my third Discourse, That he therein affirmeth, that the Devil did declare to him, *John Gilpin*, when he was a quaker in divers sorts of discoveries, confirmed by a voice in him that he, the devil, was Christ in him; and how that when the Devil did finde that *John Gilpin* did distrust it was he spake in him and not Christ, as that voice in him pretended; and that thereupon *John Gilpin* declined from the Devil and the quakers,

that then the Devil to draw *John Gilpin* into utter desperation on the other hand, did acknowledge plainly; that he was the Devil that had taught him; and that he had been serving him, the Devil, and not Christ: and that the Devil did tell him in full effect therewith, that now it was too late for him to repent, there was no mercy for him. But *John Gilpin* in that book giveth God thanks for his great mercy, in delivering him from the Devil and quakery.

And thus we have the Devils own testimony That it was he, the Devil, and not Christ that so powerfully acted in *John Gilpin*, whilst he was a quaker. And so in this discovery we have the Devils own testimony against the quakers.

Again, calling to minde that *James Nayler*, a principal teaching quaker, hath so firmly proved by his own behaviour, and divers other quakers, and thereby hath adjudged himself, and them also, to be lyers, and so not abiders in the truth, and so are of the Devil, and not of Christ: by this we have the quakers own confession, condemning themselves also.

So that now we have, first, Christ's own testimony pointed forth by three several marks: secondly, the consent of the Scriptures: thirdly, the quakers own confession and self-adjudgment: and fourthly, the testimony of the devil himself, enforced (as is before shewed) to speak the truth: That in truth the quakers are of the very same many false Christs, and false Prophets, shewing signs and wonders: for, setting the quakers aside, where is to be found in all the whole world any people professing Christianity, as the quakers in a false way do, that do declare themselves to be Christ, and do apply to themselves Christ's titles, and do take upon them to save souls, and do declare themselves to be Prophets, and do show signs and wonders, as the quakers and no other people besides them in the whole Christian world do. All which, as it confirmeth the quakers censure, That the quakers are of the Devil, and not of Christ; so is further still discovered, that the ten forenamed quakers are lying, dissembling, equivocating, deluding hypocrites. And I will add nothing to their own begotten titles.

ELEVENTHLY,

I say to thee, *Leonard Fell*, That whereas thou art charged in the 9th pag. of *Saul's Errand*; that thou *Leonard Fell*, didst say, That Christ had no Body but his Church; and thou ownest those words to be thy words, by thy thereto stilly endeavouring to prove those same words to be

be true: and rather then fail, thou hast wickedly falsified the very words of holy Scripture, to prove, that thy false, saying to be true: for where the Scripture saith, *God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them.* 2 Cor. 5. 19. and though thou citest that place for thy proof, yet thy deluding Tutor hath overcome thee to maintain his false quakery, to render that place to be thus: Thou having first said, Christ came to redeem his Church, which is a truth: and as the Devil doth sometime say the truth, the more easily thereby to deceive, even so thou dost, *Leonard*: for closely following that truth, thou trailest in thy falsehood; affirming, That *God* was in Christ, reconciling the world to himself for his body sake, which is his ~~body~~. And thus, as if thy fingers were lime-twigs, thou hast dragged these true words (*not imputing their trespasses to them*) out of that place, which words concern the world: and then thou hast *Demon*-like craftily added unto that place, (in the room of those words which thou hast stollen out) these words, for his Bodies sake, which is his Church; which is flat contrary to that Text: for those words by thee foisted into that place, concerns his Church onely; but the Text concerns the world. But had Christ no Body but his Church? sayst thou, *Leonard*. Why *Leonard*, you quakers say, That Christ is in your bodies, God and Man? Now *Leonard*, hath Christ (as you say he is Man in you) no Body of his own in you, but your bodies? how can he then possibly be Christ-Man in you, or within your bodies?

Again, *Leonard*, you quakers do frequently acknowledge both in writings and verbal words, That Christ did personally at *Jerusalem*, though you say, as Christ-flesh is without men, he is their example onely. But had Christ no Body but his Church, when he died at *Jerusalem*: then, if that saying of yours were true, That Christ had no Body but his Church, it could be no other, but that his Church (being his onely Body) was slain, and put to death on the cross at *Jerusalem*. Fie, fie, you quakers, when will you leave off your ridiculous foolishness?

But note my beloved, what by their saying, That they have Christ, God and man in them: and by their saying, That Christ had no Body but his Church: which is no other but this, That Christ had no Body but his Saints bodies; for his Saints are his Church: and they say, That they are his Saints: and every ripe quaker doth say, That Christ is in them; as their tenents do declare. Now these their sayings being compared together, doth make manifest, That every ripe quaker in their particular bodies, are Christ: for they plainly affirm, That Christ had no

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body but his Church, to wit, in full effect, he had no body but theirs, his Saints bodies; and so they would prove their own bodies to be Christ, or else Christ had no body at all. And this Logick of theirs doth so fully again discover that which is said of them in my last Discourse, concerning their proclaiming themselves to be Christ, & their attributing to themselves Christs power and titles, that it is worthy of much observation.

But know all you quakers, That God's inspired Word, his holy Scriptures, are so far contrary to your satanical enthufemiatic teachings, that they do not onely deny, that your bodies are Christs body; but they also do deny, that Christs person or body is in your bodies; which to your shame and utter confusion, you may behold, where it is said plainly by two Messengers (as it appears) sent from Heaven in white apparel, which also said *Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven, Acts 1.10, 11.* And this place alone is altogether sufficient utterly to destroy your vainly conceited personal Man-Christ in you; and also to pull down your spacious heaven, which by your devil-like perverting the holy Scripture, you belov'd quakers, do imagine to be in your self-proved wicked bodies; and to the very same end, do you aspiring quakers, vouchsafe to look down into these Scriptures, *Mat. 24.30. and 26.64. Mark 13.26. 1 Thes. 4.17. Rev. 1.7. 1 Pet. 3.23. Phil. 3.20. Titus 3.13. 1 John 3.2.*

And also know all you quakers, That your betters, and better taught even of God, (though you are taught of the Devil) do say, *The holy Ghost is sent down from heaven, 1 Pet. 1.12. and that Jesus Christ is gone into heaven, and is on the right hand of God, 1 Pet. 3.22.* then neither God's essence, nor the heaven in which God's essence is, nor Christs person, was in Peters holy body, though your tenents brag, that all these are in your bodies.

Again, you quakers, holy St. Paul said, *Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, Phil. 3.20.* then Christs person, nor the heaven which it is in, was not in St. Pauls body. Again, ybu quakers, St. Paul doth yet strike more fiercely at that your conceited Man-Christ in you, where he saith, *Whilst we are at home in the body, we are absent from the Lord, 2 Cor. 5.6.* and he explaineth what he means by the word *body*, he calling it, *Our earthly house of this tabernacle*, vers. 1. And by the bright and warm Scripture sun-beams, your quakers Heaven, and God, and Man-Christ in you, are vanished away into a noysome and stinking hellish

hellish fog ; and the Devil is laid open speaking in thee, *Leonard Fell*, by thy saying, That Christ had no body but his Church : and by thy so *Demon*-like, falsifying the words of the holy Scripture, to face out thy lyes to be as if they were truth ; so fathering thy lyes upon God himself. But *Leonard* I will tell thee, That by thy taking out, and adding to the words, of that book, thou hast desperately involved thy self, not onely to have thy part taken out of the book of Life, but also to have all the plagues fall upon thee, *Leonard*, that are written in that book, as is in full effect affirmed in *Revs* 2, 18, 19. and not onely God's Law thus fiercely condemns thee and all such false quakers, as thou hast proved thy self to be, but also thy brother quaker *James Naylers* condemning Law a-fore said, doth adjudge thee *Leonard Fell*, by thy self-manifested evil behaviour to be a lyer, and so no abider in the truth, but art of the Devil, and not of Christ ; and because you quakers do refuse the gracious benefit of the Gospel-imputation, that *James Naylers* censure of thee, *Leonard*, is true and just.

TWELFTHLY,

My twelfth Discourse is with thee *Martha Simmonds* : and truly *Martha* thy folly is so apparent, that I could almost have seemed to have thrown by my pen, and have left thee to have been censured by thine own gross ignorance, by thee published in print : but yet I shall do thee this favour *Martha*, to help thee to see how the Devil deludes thee, (if it may be.)

Martha, I finde in thy book, which thou callest, *A Lamentation for the lost Sheep* ; amongst divers quakish errors by thee therein manifested, as *birds of a feather will flock together*, that even so thou *Martha* also, hast perverted and wickedly falsified the cleer and plain sense of holy Scripture, to serve thy master Satan, where thou sayest, *Now Jesus Christ, the second Adam, who is God manifested in the flesh, condemning sin in the flesh, if thou live in him in thee, and believe in him in thee, thou shalt witness his power to the cutting down of thy will ; for thy will must come to death, that the will of God may be done ; and so that Scripture comes to be fulfilled in thee, which are the words of Christ, Lo I come, in the volume of thy book it is written of me, to do thy will, O God : which is the book of conscience in thee, there the will of God is to be done.* These be thy words, *Martha*. And now know thou and all quakers, That Jesus Christ is before now come in his own distinct person of flesh without men, but not come per-

sonally in yours: nor any other mans body of flesh, which is largely and firmly proved in my twolast Discourses: so that a man is not so to live in him *in him*, nor so to believe in him *in him*, as thou falsely saiest: for you quakers, Christ dwells in no man any other wayes but by Faith, which is in plain and full effect proved in *Ephes. 3. 17.* neither is Christ abidingly in any man, no not in Gods sons; but by his Spirit, which is also proved in *Gal. 4. 6.* and from this ground, Christs Spirit is called the Spirit of Faith, *2 Cor. 4. 4.* and from thence the Saints are said to be the habitation of God through to Spirit, *Eph. 2. 22.* but not whole Christ, God and Man in men, but by faith and his Spirit: and therefore these Scriptures do confound that thy saying *Martha*. And whereas thou saiest, That that Scripture, *Lo I come, in the volume of thy book it is written of me, to do thy will, O God, Heb. 10. 7.* is to be fulfilled in men. It is so evident, That that will of God in that same Scripture mentioned, is already fulfilled in Christs person onely, and never was fulfilled in any other person, nor never can be wrought over again in Christs person neither: for that will of God was fulfilled by Christs death in his being sacrificed; but Christ being raised from the dead, dieth no more, death hath no more dominion over him, *Rom. 6. 9.* This again proves clearly, That you quakers are not Christ as you brag you are; for Christ now cannot die: but it is apparent that you quakers do die, as other men do; therefore you quakers are not Christ: and yet you are so impudent, that you dare to say, That as Christ is, so are you in this world; but shame attends upon you.

But to proceed, it is evident, That that will of God in that thy cited place mentioned, *Heb. 10. 7.* is not to be fulfilled in any mans person whatsoever, but as that will of God hath been already perfectly fulfilled in Christs person, by his being personally sacrificed without men, whereby he did put a total end to the virtues of all, or any typical sacrifices. And this is so evident a truth, flying even in the very face of that thy false and lying saying, *Martha*, that it would be altogether superfluous any further to prove it, then to intreat my Reader to peruse *Heb. 10.* from the 1 *vers.* to the 12. in which space, *Martha's* wickedly abused *vers. 7.* is included.

And again, *Nartha*, whereas thou saiest, That by the volume of the book in that place mentioned, is meant, of the volume of the book of mens consciences, it is evident against the Devil speaking in thee, *Martha*, that by the volume of the book in that place mentioned, is plainly meant to be the volume of the books of the Prophets; for the same words written in thy cited *vers. Heb. 10. 7.* *Lo I come, in the volume of thy book*

book it is written of me) do appear plainly in the Prophet *David's* book, in his *Psalms* 40.6,7,8. and in the volume of the Prophet *Moses* book, and *Esay* 53. and divers other Prophets, do in the volume of their books speak so clearly of Christ's death, and being to be sacrificed, that it would utterly be time lost, any further to prove against thy quakish notorious lyes, which thou hast learned by-heart, by thy accustom'd dancing after the Devil's pipe.

And hereby appears, That by your quakers luciferian-like bragging, as if you onely were in the light; and yet by your falling down to extremely short in the understandings of such cleer and plain places of Scripture, and by your delivering such eternally destructive Doctrine from them, you deliver up your selves to be one of the most deluded and deluding miracles and monsters of the whole world.

THIRTEENTHLY,

My thirteenth Discourse is directed to the four and twentieth quaker, the mighty writing quaker, *James Parnel*. And now comes his fearful blasphemies tumbling out of his (Thrafo-like) boasting lying book, which he calls, *A Shield of the Truth*: for observe my Reader, and though it be one or more of the self-Christed quakers, I care not: for, as it were, passing by *James Parnel's* murdering of himself in *Colchester-Goal*, by his inordinate (and by Scripture-condemned) fasting as he said luciferian-like, to shew himself to be a Prophet of the Lord, for people to believe in him, which was not to believe his words; but to believe in him, to whom he promised the eternal joyes of heaven, as I finde recorded, and said to be licensed according to order. And passing by the numerous bulk of his great quakish errors, his whole book being nothing else but lyes in the drift of it, I shall for brevity sake, onely discover some few of them, to give a taste to all the rest: and to this end, I finde recorded by him in his 31 pag. he therein affirming, That *John*, (to wit, the holy Apostle *St. John*) though his peramunt height would not stoop so low as to call him so; but as being his equal, if not his superiour, he affirmed *John* said, *He that hath hope in him, purifieth himself, even as he is pure*: but *St. John* did not say so; for he saith, *Every man that hath this hope in him, purifieth himself, &c.* But *James Parnel* hereby, not onely falsifieth the very words of Scripture, by his taking the most significant word *this* out of that Text: but he also therewith telleth a notorious lye against all denial, by his affirming *John* said so; and so he also fattereth his loud lye upon *St. John*, by his affirming *John* said

said so, *He that hath hope in him*; whereas St. John said not so; but said, *Every man that hath this hope in him*.

But beloved, it is worth our search to futer out the cause why *James Parnel* was so frightened, as to take out of that Text that significant word *this*; and we shall finde, that if *James Parnel* had not taken out the word *this*, it would have led his Reader to search further to know what is meant by *this hope*, as distinct from all other hopes; and his Reader would finde out in the very next *verse* going before that *verse*, what St. John meant by his saying, *Every man that hath this hope*: for St. John in his very next precedent *verse*, saith, *Behold, now are we the Sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is*, 1 John 3.2. but then in the next *verse* St. John saith, *And every man that hath this hope in him, purifieth himself, &c.* *vers.* 3. to wit, that hope which St. John declareth in his 3 *verse*. But *James Parnel* was so amazed at those words, *this hope*, that he craftily took that word *this* out of that Text, before he could make any quakish Doctrine of it. But why so? why so? say you. Why, if he had taken in those words *this hope*, they would have discovered,

First, That whereas the quakers say, That Christ's appearing the second time without sin unto salvation, is manifested and accomplished in them; both as Christ is God and Man. But even the Sons of God in that Text do cry down, that the quakers, affirmation, as being a delusion of the Devil; for they, even the Sons of God, do affirm the flat contrary, and say in full effect, That *Christ had not appeared by his second personal coming, not so much as to them: therefore much less in them*: though the quakers say, That Christ is in them God and Man.

Secondly, Those words *this hope* doth discover, that whereas the quakers do affirm, That they are so like Christ, even in these their dayes of mortality, that they do venture audaciously to say, *As he is, so are we in this world*, even totally without sin in them, as Christ is: for they affirm, That if a man be not tota'ly free from sin in him he cannot be saved. But even the sons of God, do even in that Text affirm against the quakers, That they were not like him in the dayes of their mortality, and so were not then free from all sin in them, as Christ is; nor that they, though they were even the Sons of God, yet were not then so like Christ, nor should be untill his second personal appearing: for they there say, *We know that when we shall appear, we shall be like him; and it doth not yet appear, what we shall be*. Thus punctually, the Sons of God do by those

those words *this hope*, confound that the quakers luciferian comparing themselves in equality to Christ.

Thirdly, Those words *this hope* do discover, that whereas the quakers tenents do maintain, that no man can be a Son of God, until Christ's second appearing God and man, be manifested and accomplished in him. But St. *John*, and other Sons of God, do in that Text maintain in plain and full effect, that the Saints are the Sons of God, even before Christ's second personal appearing to them, much less in them. And whereas the quakers in full effect affirm, that they have Christ, God and Man in them in possession: the Sons of God do affirm by that Text, that it is their hope, that Christ will appear at his second personal coming to them, and not personally in them in possession.

And thus the holy Gospel-truths comprehended under those words, *this hope*, in that Text mentioned, do utterly destroy all the three grounds upon which the whole Doctrine of quakery is founded, even root and branch.

Now was it not high time, think you my beloved, for *James Parnel* to flie swiftly away from those words *this hope*: This hope quotha, it is enough not onely to affright *James Parnel* out of his light quakish wits, but it doth also confound all the quakers, not onely these in all *England*, but also all quakers in all the whole world, althougħ no other Scriptures, which do maintain the same Gospel infallible truths, be produced against them: for those two verses, 1 John 3.2 3. are a key, as is shewed, to open a door of truth, which doth utterly destroy all quakery, root, stem, and twig, *this hope* quotha. I wonder *James Parnel* durst venture to come so neer it: but you may see beloved, That Satan in him, and with him, did go as warily to work as they could; for they first dragged that directing word *this* out of that Text; and then, so falsified, they vapouringly howl'd it forth, (as it were) saying, See here the purity of the quakers: Behold *John* saith, That the quakers have some kinde of hope in them.

And now note *James Parnel*'s direct falsifying the very words of the Scripture again: for in his 30. and 31 pag. he saith, *He that hath sin, and saith he hath no sin, deceives himself, and is a lyer.* Thus he infers, That there are some men that have no sin in them, which he hath affirmed of himself in my hearing, of which hereafter: but those his added words, *He that hath sin* are not in that Text, 1 John 1.8. and so by his taking the word *this* out of the Scripture, as before, and by this his adding words unto the Scripture to delude people with, he hath involved himself, not onely to have his part taken out of the book of Life, but

but also to have all those plagues inflicted on him, that are written in the book, as is in full effect shewed, *Rev. 22. 18, 19.* and for his lying brother quaker, *James Nayler's* condemning law, also ad judgeth him to be of the devil, and not of Christ.

And now to discover *James Parnel's* notorious lies, and fearful blasphemies, mixt together in his quakish *Shield of the Truth*; note, That in his 29 pag. he saith, That it is a great delusion of the Devil to keep people in sin, to tell them, They shall never be made free from sin, so long as they were upon the Earth; and brings Scripture to prove it, *He that saith, he hath no sin deceiveth himself, and is a lyer*: but he (to wit, the Devil) tells them, Christ died for all; and if they can but lay hold on him by Faith, he will not impute their sins unto them, though they sin daily: *for the righteous man sins seven times a day*; and all the holy men of God sinned: and he (to wit, the Devil) takes Scripture to maintain his Kingdom. And this he (to wit, the Devil) delivers by the mouth of his Ministers, which he (to wit, the Devil) sends abroad to deceive the Nations. These are his words, onely those within the parenthesis excepted, which do but lay forth his own sense which any man may easily see that reads them.

And now beloved note first, That *James Parnel* doth violently strike at the very face of the Gospel of Grace; for he in full effect saith, (that it is not onely a delusion, but also) it is a great delusion of the devil to teach men to know, that there is no man that hath no sin in him, which Gospel-Doctrine is maintained in plain and full effect in *1 Job. 1. 8.* and to teach men to know, That Christ died for all, which are the Gospel-words of *2 Cor. 5. 13.* and to tell men, That if they lay hold on Christ by Faith he will not impute their trespasses to them, which saying is in plain and full effect maintained to be true Gospel-Faith in *Rom. 4. 5.* but *James Parnel* affirmeth in full effect, That to teach men to know these Gospel-truths and words unaltered, is no other but a great delusion of the Devil.

Doubtless, some men do make evil of the Gospel of Grace, by the Devils perverting of it to false deluding ends to them; and so they are led to take liberty therefrom to continue in sin: but it appears clearly in that his aforesaid speech, that this is not the mark which *James Parnel* shoots the Devils fiery darts at: for he doth not finde fault, that the Devil and his ministers do alter and falsifie the words of the Scripture, and then use the Scripture so altered to decieve the Nations with; but he luciferian-like, affirmeth in full effect, that it is a great delusion of the Devil, to teach men by and with the plain Scripture-words unaltered and unfalsifie

falsified, which their toad-like venom, being by them spat in the face of the Gospel of Grace, appears evidently in that aforesaid speech of *James Paruel's*; and the cause of all that their devil-like malice appears to be this, because the infallible truth of the holy Gospel of Grace, doth cry down their diabolically conceited-Christed Salvation, by holy legal works, wrought perfectly in mens bodies, which is largely and firmly proved by Scriptures in this Treatise. But the great and holy Apostle *St. Paul*, that Gospel-Champion meets with them, and he draws out Christs word and sword, the Scriptures, and therewith he strikes off the very head of that, their imagined legal Christ in them, at one Gospel-blow, where he telleth both us and them also, That *he was set for the defence of the Gospel*, Phil. 1.17. and he saith thereto, *For necessity is laid upon me; yea, woe is unto me, if preach not the Gospel*, 1 Cor. 9.16.

Yet this their spite against the plain words of the holy Gospel-Scriptures, is not the height of their malice against Gospel-truths: for in that their speech aforesaid, they do in full effect accuse all the holy Saints, for their so freely, and fully, and truly acknowledging, that they had sin in them, which is to be seen 1 *John* 1.8. *Eccles.* 7.20. 1 *Kings* 8.46. 2 *Chron.* 6.36. *Psal.* 143.2. *James* 3.2. *James* 5.17. *Phil.* 13.12, 13. 1 *Cor.* 4.4. and in many other places of the Scriptures: but the quakers in that their aforesaid speech said in full effect, that all those, and all other such humble confessing Saints, do teach not onely a delusion, but also a great delusion of the Devil, to keep people in sin, and to maintain the devils kingdom by their so humbly and faithfully acknowledging, that they had sin in them.

But now as they do vainly alledge against this in their records, so methinks I hear the quakers yelling out, and saying, *Ho. Wade!* though *St. David*, and *St. Paul*. did once complain of sin in them, yet after that, they attained to full perfection, and then they complained no more of their sin.

But you ignorant quakers, see your folly in this also; for the Prophet *David* doth rebuke you, he saying. *Enter not into judgement with thy servant, for in thy sight shall no man living be justified*, *Psal.* 143.2. And now you quakers may see, that by his affirming in full, That no man living shall be justified in God's sight; that the Prophet *David* doth even thereby acknowledge, as fully, that he himself could not either in or of himself in his own person, be any ways justified in God's sight, at any time so long as he was a living man upon the earth: and this his humble, and faithful plain acknowledgement, doth firmly prove, even against all contradiction, that the Prophet *David* was not free from sin

in him, at any time whilst he live upon the earth; and therefore he knowing that sin was in him, that made him so affirm, he did not say, Blessed is the man that hath no sin nor iniquity in him; but on the contrary to that, he said, *Blessed is the man, to whom the Lord imputeth not iniquity, whose sin is covered*, Psal. 32. 1, 2. So sin not being totally taken away, but by Gospel-Grace, not impured or covered under the virtues of the precious blood of Jesus by his Gospel-Faith in Jesus. And thus is fully proved, that the Prophet *David* was never at any time free from having sin in him at any time whilst he was a living man upon the earth; and thereby it is fully proved, that you quakers are hellish seducing lyers.

And now concerning St. *Paul* he acknowledged that he was not free from sin, even at the finishing of his course: for as he affirmed he had sin in him *Rom. 7.* and acknowledged that he was not perfect, in *Phil. 3. 12, 13.* even so along he further said, *I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith,* 2 Tim. 4. 5, 6.

Now behold you quakers, that St. *Paul* did not then, even at the very finishing of his course, glory that he was free from all sin in him: No, not one word so: but he rejoycing in this onely, when he had finished his course, that he had kept the faith in his inward man, intimating, to releive him from his sin, that even at the finishing of his course, remained in his outward man, or flesh, which fully agrees to his saying, in *Rom. 7. 25.* and he also sheweth us what kinde of Faith it was; which he even at the very time of the finishing of his course onely gloried in; and that his faith was not a believing on him that justifieth no man but such men that are free from all sin in them, and so are perfectly and inherently godly men: no, not so neither; but on the direct contrary, he sheweth to us, and you quakers also, that his faith was his believing on him, *that justifieth the ungedly, whose faith is counted to him for righteousness*, *Rom. 4. 5.* he thereby plainly declaring, that though he had sin in him in his outward man, or flesh, even at the very time of his finishing his course, yet that his faith in his inward man, was even at that very time his righteousness with God by Christ, and accordingly he even then gloried onely in this, that by his fighting a good fight, he had kept the faith, even at his finishing his course, and agreeable thereto the whole scope of his Gospel is the advancing of mens faith in Christ's precious blood shed without them, and his totally excluding works from mens justification. And hereby it is firmly proved, that St. *Paul* was not

not free from sin in him at the very finishing his course. And as these two examples of *St. David* and *St. Paul*, do set forth the true conditions of all Saints, whilst they are living on earth: so it again proveth, that you quakers are satanical decieving lyers.

And whereas I do finde that *James Nayler* hath laid his foul fingers of quakery upon the undefiled truth of that *verse*, *Rom. 4. 5.* I shall wash off that soyl God willing, at some other time.

And now to shew you quakers (whom I finde to be groping in the dark, the eyes of your understandings being darkened and dazeled with your inward great quakish light you boast of) what is the true cause next under the devil himself, your teacher, why you quakers do so frantickly and wildely straggle quite away from the truth of the Scripture; which is, first, because you frequently affirm, that the Scriptures are not your Rule; and truly, in this I do verily believe you, for I do finde it to be even so. In the second place, that though God hath inspiredly declared in his Scriptures, that there is an inward and outward man in one and the same man in Gods account and estimation, yet you are trayld away from this true Scripture-distinction: so far that by your quakish Doctrine you do vainly conclude, That if any man be free from the guilt of sin in God's Gospel-account, that that man, even upon necessity must be totally free from all tincture of the pollution of sin in him both in his inward man or minde, and in his outward man or flesh also, which is directly contrary to the Scriptures: for *St. Paul* saith, *I delight in the law of God after the inward man*, *Rom. 7. 22.* which saying of his doth unseperably set forth, that there was even at that very time an outward man comprehended in *St. Paul's* person, which he calls his members *vers. 23.* his flesh, *vers. 25.* & more clearly to set forth his distinction, he further saith, *With the minde I my selfe serve the law of God, but with the flesh the law of sin.* *vers. 23.* and he yet further cleareth this distinction, where he twice affirmeth, *If I do that I would not, it is no more I that do it, but sin dwelleth in me,* *vers. 16.* and *vers. 20.* and it's already proved, that *St. Paul* was not free from sin in him, no not at the finishing of his course.

And therewith he doth clearly shew, That as in him, so in all other Gospel-believers an inward man or spirit of the minde, wherewith and wherein, they serve the Law of God as *St. Paul* did, *Rom. 7. 25.* without guile and hypocrisie, in their integrity; and this *St. Paul* owned to be in himself, which inward man so acting, is esteemed of God to be the man, or that he which is born of God in every true Gospel-believers person, which sinneth not, neither indeed can sin, in that sin which is unto

death, though thorow the strength of temptations; working upon the infirmity of their outward man, or flesh: there may be some sin that is not unto death found in their persons; all which *St. John*, who was born of God, yet even then acknowledgeth himself to be amongst other Saints, one sinner, *1 John 1.8.* onely he distinguisheth betwixt that sin which is not unto death, (in which even that person who is born of God in his inward man, may probably through infirmity be found sinning in his outward man) and that sin which *St. John* intimates, is against the holy Ghost, which is unto death, which he that is born of God, neither doth nor can sin, because he is born of God: all which truths *St. John* sheweth in full effect, in *1 Job. 3.9.* and more fully in *1 Job. 5. 16. 17, 18.* but the quakers Tutor will not permit them to see the Truth. But *St. Paul* yet further confirmeth his distinction aforesaid. where he saith in plain and full effect, That with his outward man or flesh, he served the law of sin, *Rom 7.25.* and this, his outward man, or flesh, though it was even then a part of his own person, yet he owned it not to be himself, for he brands that his outward man, or flesh, to be another law in his members, (flesh, or outward man) warring against the law of his minde, *v. 23.* which his inner man or minde he owneth to be himself, *v. 25.* that sinned nor.

And now behold you quakers, how amongst others these three holy, and with God highly esteemed Saints, *Job, David, and Paul*, do accordingly. yet further confirm this Scripture-distinction unanimously together. Behold, I say, how stily, stoutly and boldly, that holy man *Job* stood it out, even with God himself, to justify himself in his inner man, to be perfectly without guile in his integrity, he desiring in that respect, saying, *Let me be weighed in an even ballance, that God may know mine integrity.* *Job 31. 6.* and yet notwithstanding all this height of his boldness to justify himself in his inner mans perfection, in his integrity, yet he durst not in the least measure, stand to justify himself to be free from sin in his outward man: but on the flat contrary, he as it were mournfully said, *If I justify my self, mine own mouth will condemn me; if I say, I am perfect, it will prove me perverse,* *Job 9. 20.* see also the 30, and 31 verses therein; No, no, though he so boldly stood it out, even with God, to justify the perfection of his integrity of his inward man; yet he, as it were, cries out against the imperfection that was even then in his outward man: and in this respect, he soars up upon the wings of his faith, and flies quite out of himself to rest in his Redeemer onely, he then saying, *I know that my redeemer liveth, &c,* *Job 19. 25.* and even so, you evil taught quakers should do.

And

And now concerning *David*, behold he saith; *Behold, thou desirest truth in the inward parts: and in the inward part thou shalt make me to know wisdom*, Psal. 51. 6. And this again unseparably sets forth to view an outward unteachable part, to be in the same man, even at one and the same time, in Gods estimation. And now observe how boldly and stoutly the Prophet *David* stood it out, even with God in defending and justifying the perfection of his integrity in his inward man, or minde, where he dares to say, even to God himself, *Search me O God, and know my heart; try me, and know my thoughts*. Psal. 139. 23. Nay, see how deeply he ventures yet further, in defending the soundness of his integrity, in his inward man, where he boldly called upon God, saying, *Judge me*, (note this) *Judge me, O Lord; for I have walked in mine integrity*, Psal. 26. 1. And now who would have thought, that this holy *David* would have cried, *peccavi*? but yet behold, notwithstanding that his great height of boldness with God, to defend and justify the perfection and soundness of his integrity in his inward man or minde, yet he, as it were, condemns his person, as having in it sin in his outward man or flesh, or in this respect he changes his tune, and now becomes an humble Suitor to God, to pardon and forgive his sins, very often in the Psalms; and he lamentably entreats: and though in the first respect, he boldly called upon God to judge him, yet in respect of his justifying his person to be free from sin in it, he humbly entreats the Lord not to judge him, saying, *Enter not into judgement with thy servant; for in thy sight shall no man living be justified*, Psal. 143. 2. then he could not be justified by and in himself at any time, whilst he was a living man upon the earth; and this he therein confesseth in full effect: and yet you quakers are not ashamed, nor onely to say, That the Prophet *David* was free from sin, or was perfect in the time when he lived upon the earth; but also luciferian-like, to affirm in full effect, that you are free from sin in you in your inward and outward man both, though these holy Saints acknowledge the flat contrary, which you unruly quakers should also do.

And for *St. Paul*, his acknowledgement is so large, that there is in a true Believer, an obedient inward man, and a rebellious outward man, that I shall need only to intreat my Reader to peruse *Rom. 7. chap.*

And thus we finde out the cause, why the holy Saints that are born of God do acknowledge themselves to be ungodly, and the ground also from which *St. Paul* doth so highly advance his Faith that believeth on him that justifieth the ungodly, in *Rom. 4. 5.* is hereby clearly discovered.

And now again, if you can possibly wipe your quakish eyes to any good effect, here you may see God's blessed people: why do you seek the living amongst the dead? Here, here, you quakers; here are they that keep the Commandments of God, and the Faith of Jesus also, *Rev. 14. 12.* that are so highly commended of God therein for their so doing, though you quakers keep neither of them both. Here, you quakers are they, that though they see that they do through the infirmity of their flesh, break the commandments of their God in their outward man, yet they with *St. Paul, Rom. 7. 15.* do serve the Law of God, and so keep the Commandments of God in their inward man, or Spirit of their minde, and do also in their inward man keep the Faith of Jesus to be justified thereby, onely from the transgressions (that like a conquered malicious thief, still remaining in their outward man continually rebelling against the law of their minde or inward man. Here, here, you quakers, is the patience of the Saints commended in *Rev. 14. 12.* though your quakers aspiring spirit will not stoop so low as to endure that, the Saints holy warfare upon the earth;

But therefore know, all you quakers, that when *St. Paul* prayed thrice, that the thorne or sin in his flesh might depart from him, if God had taken that away from him, and so consequently from all his Saints, then all they with *St. Paul*, had been thereby exalted above measure, even as it appears manifestly by you, that you quakers do exalt your selves to a Christhood diabolically far above measure, by your vainly conceiting, that the thorne or sin in your flesh, is totally taken from you: and not onely so, but God had also thereby destroyed the transcendent glory of of his Gospel-free-grace, granted by his especial grace to men, in, and by Christ for Gospel-relief, even ever since *Adam's* legal fall: but you may see, that God would not grant that, though it was a threefold humble Petition of his choice vessel, *St. Paul*; but onely for his comfort God then told him, that his *grace was sufficient for him*: God therewith acquainting him that his strength is made perfect in weakness: all which is shewed in full effect in *2 Cor. 12. 7, 8, 9.* And thus in one answer, he sheweth us how he both preserved *St. Paul*, and doth preserve all his Saints from being exalted above measure, as you quakers extremely are. And also God by that thorne, sin, and helpful afflictions, not taken away from the Saints, doth preserve the glory of his Gospel free-grace to himself, as most due is, which is even by all men heartily to be always acknowledged; but you quakers whilst being quakers, so exalted above measure, cannot possibly taste of this sweet Gospel-cup of God's salvation, by him freely set forth in Christ his Son, by his death and pre-

cious blood shed, without your quakers or any other mens bodies whatsoever.

And now whatsoever the lofty self-Christed quakers will do, or will not do, yet let us beloved, take yet further notice of the precious esteem which God doth fasten on all such people, which are free from guile and hypocrisie, in their integrity in their inward man, though through the infirmity of their flesh and strength of temptation, there may be some sin found in their outward man, which sin, they do not with *Sr. Paul*, consent to, nor approve in their inner man, but do even hate the same, which estimation is by God inspiredly recorded in *John 1. 47. Psal. 34. 17. Prov. 11. 1. 1 Thes. 2. 3. 1 Pet. 3. 19. Prov. 19. 1. James 3. 17. Psal. 51. 8.* and in divers other places: and yet you self-proved, notorious sinning quakers, (which largely and truly appears in this Treatise) are so boldned in impudency, that you dare to say in full effect, that all the Holy Saints aforesaid, and all such humble-confessing Saints, by their so fully and truly acknowledging, that they had sin in them, even when they were born of God, were not onely teachers of a delusion but also of a great delusion of the Devil to maintain the Devil's Kingdom. Oh fearful!

But behold my beloved, that all this already said, doth not discover the full height of the quakers malicious iniquity; for in that their speech aforesaid, they have in a high manner blasphemously seized upon the Holy Ghost himself also; for they (in that their speech) have in full effect charged upon the Holy Ghost, that he is the chiefest supreme Teacher, not onely of a delusion, but also of a great delusion of the Devil, to maintain the Devils Kingdom by his, the Holy Ghosts, inspiring, and thereby teaching all the Holy Saints aforesaid, and all other such, so humbly and faithfully to acknowledge, that they had sin in them, even when they were born of God; and by his inspiredly teaching them to affirm, *that there is no man that sinneth not, 1 King. 8. 46. 2 Cor. 6. 36.* and also, *that there is not a just man upon earth, that doth good, and sinneth not, Eccles. 7. 20.*

And now this their fearful blasphemy against the Holy Ghost himself, being considered on, and how fearfully the quakers, I say, the quakers because it is evident, that they do highly esteem of that blasphemous book of *James Parnel's*: now considering that therein they have also fearfully blasphemed against the Holy Ghosts teachings in the Scriptures, they in full effect counting those Gospel-Scriptures not to be fitted by the Holy Ghost for any mans benefit; but for the devil to take up, unaltered to maintain his, the Devils kingdom: and also noting, that they have
therein

herein so horribly blasphemed against the Gospel precious vertues of Christ's death and blood shed ; and observing , that they have audaciously affronted (if not blasphemed) against the whole Trinity ; which appears in full effect in my fourth Discourse ; and considering, how they are proved to be of those false Christs, and false Prophets , shewing false signs and wonders in my tenth Discourse : and also considering, that they have made it manifest in their Doctrines which are in the Treatise detected, That they have trodden under foot the Son of God , and do count the blood of the Covenant an unholy thing , and that they do despise the Spirit of Grace , these being the three marks appropriated to discover the sin against the Holy Ghost, which is in full effect shewed in *Heb. 10. 29.* and noting therewith , how the quakers have from their own presumptuous wicked personal facts in full effect, adjudged themselves to be of the Devil and not of Christ, which appears evidently in my second Discourse : and considering also, that it is very well known, that very many of them (if not all of them) have not onely received the knowledge of the Truth ; but have also been professors of the same, before they were quakers : but now they be fallen away from the Truth, see how apparently all those destructive marks are found upon them , that are mentioned in *Heb. 10.* from the 26 to the 31 *vers.* It appears by, and in all these respects, and many other in this Treatise appearing, that they, the quakers are not onely of the false Christs and false Prophets aforesaid , but also they (the quakers) are acting in the great and unpardonable sin against the Holy Ghost and that they so persisting , will run themselves unpardonably into the everlasting fearful curses thereto belonging ; notwithstanding whatsoever they are over-powered to conceit of themselves to the contrary.

And now thou *James Nayler* hast stopped thine own mouth, from ever again uttering forth such a proud *Goliath*-like challenge , as thou hast done , where thou in the 23 *pag.* of thy *Satan's Design discovered*, sayest , *And though we be counted the greatest offenders that ever was in the whole world, by the heads of Sects ; yet is there not one of you that is able nor willing to judge us , and our practice and judgement with the practice of the Saints in which they walked and plain Scriptures without meanings :* This is thy haughty challenge, *James.*

But now do you note, That you quakers your own selves, have even totally spared your Opposers that labour to judge you by the practice of the Saints, which they have walked in : for by your undeniable numerous presumptuous sins of your personal facts and false Doctrines, you quakers have made it so manifest, even against your own selves, that you do walk

in such notorious presumptuous sins, which the Saints practised not, which appears fully and truly in this Treatise, that there is no need at all, no, not in the least measure, for your Opposers to bring Scriptures, neither with meanings, nor without meanings, to prove that over again which you have already so clearly and firmly proved against your own selves, that you quakers do walk in many notorious wicked practices, even in a full affronting direct opposition against, and quite contrary to, the Saints practice; and yet to make more sure work totally, to spare your Opposers that labour, Satan, thy Master, *James*, hath exalted thee to be the Judge *James*, in this cause; and by thine own, and the other quakers notorious presumptuous sins (though lurking under your outward glittering varnish, yet) judiciously to condemn thy self *James*, and all them also, to be lyers, and so not abiders in the truth; and so, that thou and they also, are of the devil, and not of Christ, which appears by thine own just law, *James*, by me related in thine own words in my second Discourse.

And thus thou thy self, *James*, hast made that thy aforesaid vaunting challenge, not onely frivolous, but ridiculous also. And now considering that you sinful quakers do refuse the gracious help of the Gospel-imputation, I am constrained to leave you all under the justness of your brother quaker, *James Naylers* fiery condemnation aforesaid.

And as for your thundring out-severe charges, and threatening fearful curses in print in full effect, against all men that do oppose your quakery, know all you quakers, that I do set them all as light as levity it self, even to be as ayry as your quakish legal couzen (ing) German the Popes roaring bulls, and cursings with Bell, Book, and Candle; for in the presence of my God, who knoweth the truth hereof, I do affirm, (as is before somewhat touched) That he, my heavenly Father for my humiliation and instruction hath formerly permitted the Devil, to exercise his enthusiasm and seeming heavenly joys, and speaking-voyses in me, and to work his powerful quakish temptations in me distinctly, as it were step by step, even in the same manner, that he, the Devil, doth now act and speak in you quakers; and doth thereby teach you, and over-rule you, and deceive you quakers, and doth also by permission thereby enable you to deceive others also. And (but for brevity sake) I would relate at large the particular quakish gradations of the Devils former works in me: how he would have perswaded me that I was Christ; and he failing in that, how he would have over-power me to believe that I should be a great admired Prophet, and many other quakish luciferian exaltations. he would have powerfully fastned on me, and in me, suitably to the same or-

der without Scripture-warrant, even as he doth now work in all deceive-
 ableness in you quakers : and how that after the Devil found, that my
 merciful heavenly Father would not permit any of his quakish luciferian
 exaltations to rest in me, to work my eternal destruction ; then the De-
 vil with great violence flew at my person, and would at two several times
 have strangled me in my throat to death : so that it appears, the Devil
 intended that I should never speak more in this world ; for had not my
 gracious God rescued me out of the Devils claws, my body had then
 perished ; for my life was very neer lost at both those his violent assaults
 upon my person : and at his departure from me, he strooke me within my
 brest so that it smarted about a quarter of an hour after : and also the
 Devil did therewith cast into me a strange, foul, noysome taste and smell,
 which continued in me about a quarter of an hour also but the particulars
 at large of the Devils other manifold strong quakish delusions wrought in
 me, are too many here to recite : and although it hath pleased my hea-
 venly Father out of his abundant mercy, (notwithstanding my great un-
 worthiness) totally and cleerly to deliver me, not onely out of the devils
 priding quakish exaltations, but also to rescue my person out of the devils
 devouring jaws ; yet still (by those my former inward experiences in
 those the Devils subtil, flattering, powerful, and destructive quakish de-
 lusions, now by him exercised in you quakers) I am by meer Grace in-
 abled to know your quakers conditions, and that by Satans spirit speaking
 in you, (as he hath formerly done in me) you are over-powered, de-
 luded, and hellishly snared ; notwithstanding the Devils false glittering
 varnish glittering on you. And now I neither care nor fear in the least,
 neither your quakers curses, nor what any other man will censure of me,
 for this my short Relation, because my heavenly Fathers approbation in
 my conscience, is contentedly in me found satisfaction in full.

And now I am by the means aforesaid, and other gracious helps, so
 sensible of mine own unability, and am so confident in my Lord Christ
 his gracious assistance, whose person is in heaven without you and me,
 that I could wish, that thou *James Nayler* couldst (if thou hast a sto-
 mach to it) exercise thy pen to declare what thou canst do against me that
 am directly against all quakery : for notwithstanding this my experi-
 mental warning fairly and faithfully given you, yet I do conjecture that
 you quakers will roar, for I see by your books, that you quakers can
 can scould tantara against the Truth ; but I care not at all for that nei-
 ther, for these three evident causes : first, because you have behaved your
 selves so falsely already, that your foul tongues are no slander, although
 you would yet further slander with them. Secondly, because I do see,
 that

that you quakers have your own selves set the antichristian brand, so hard on, and so fiery-hot upon your selves, that that mark will remain to be seen fairly upon you quakers, when you have done roaring. Thirdly, because I see, that the more you write, the more you discover your own shame and foolishness; and that thereby you do give your Opposers more and more advantage to point out your quakers manifold quakish stumblings, even quite out of all saving truths.

Again, whereas you quakers do by your tenents affirm constantly in full effect, that Christ in his flesh without men did not die at *Jerusalem*, for any mans Gospel-justification before God the Father; but that Christ did die in his person of flesh without men at *Jerusalem* for mens examples onely, for men to learn and work in themselves by that his outward example, patience, meekness, temperance, and such-like holiness. And secondly, by your affirming in your tenents in full effect, That men cannot work in themselves any perfect, holy, saving works by any outward example whatsoever set before them: no, saith your Doctrine, men themselves cannot so work. no, say you, therein; it must be Christ onely that must work perfect, holy, saving works in men, by his spiritual power alone, or else men cannot be saved. Now from these your sayings, being compared together, I do stand to maintain against you quakers, that you must prove; I say again, if you will endeavor to support your rotten quakery, you must prove by Scripture, That Christ the Son of God (and Creator of Heaven and Earth, and all things which are therein) was, and is not able by his spiritual power onely, to work perfect, holy, saving works in men, although he had never suffered in his tormenting death and blood shed, even as perfectly by his spiritual power in men, (if that could have satisfied his Fathers justice for mens sins) as if he had died for mens outward example onely a thousand times over, as he established all the holy elect Angels by his spiritual power onely without any relation to the virtues of his personal death and bloodshed. Therefore, I say again, if you quakers cannot prove by plain Scriptures, That Christ the Son of God, he being God, was, and is not able by his spiritual power alone to work saving, perfect, holy works in men, although he had never suffered in his tormenting death and blood shed, onely to purchase an outward example for men to look on and learn by, onely to make themselves savingly holy, you do not onely confute your selves in your aforesaid Doctrine, which is, that no man can do that; but you do also therewith shew evidently, that your quakery doth maintain, that Christ did die absolutely and in all respects totally in vain. I do acknowledge, you quakers, that Christ by his meekness, patience, and holiness, shewed forth by him in his sufferings

and death, is our example ; and that he doth say, *Be ye holy, for I am holy* : but it is firmly proved by Scriptures, and the holy Saints in their inward man ; and yet confessing, that they had sin remaining in their rebellious outward man. even when they were born of God ; and that they were not free from sin in them at any time in this their life upon earth ; no, not at their finishing their course ; and that it is God's permission that so it should be, even in the Saints outward man, or flesh ; for their humiliation, and the preservation of the glory of his Gospel-free-grace to himself : all which is proved so largely in my thirteenth Discourse by Scriptures, that thereby it is evident, that that exhortation, *Be ye holy, for I am holy*, and all such places are directed to the inward man in men, inlightned according to *John* 1. 7, 8. and not to the outward man, or flesh : for it is also firmly proved, that that is so rebellious in it self, that it cannot receive any holy exhortations : therefore your quakers affirming in full effect, that Christ died for mens examples onely, that men might work in themselves by that outward pattern, perfect, holy, saving works both in their inward and outward man also. I affirm yet once again, That if you quakers cannot prove that Christ was, and is unable by his Spirit alone to work those works in man, although he never died for mens outward example onely, that then you do evidently maintain, that Christ did suffer in his bitter and terrible tormenting death, absolutely, and in all respects totally in vain ; and so it appears that you quakers are to eat up you former words, and then affirm, That there never was any Christ that died at *Jerusalem* ; and so, that there never was any Christ in the world, that ever had, or hath any person of flesh, saving onely your own personal quaking Christs, now come into the world in your flesh. And by your affirming, That Christ had no Body but his Church, which is firmly proved against you in my eleventh Discourse it doth appear that the last sense is your choice mark. And now do you quakers lay your heads together, and see what you can pick out of this bone.

Again, you quakers, whereas you do affirm in your Doctrines in full effect, that if any man have the least sin, or any sin remaining in his person, that that man cannot then be possibly saved, because that man, whilst he hath any sin in him, is of the Devil and not of Christ. And in this respect, I do also stand to maintain against all you quakers, that if you will endeavor to support your quaking reputation, you must even upon necessity prove by plain Scripture, that your notorious lying, foul-mouthed flandering, cowardly backbiting, dissembling equivocating, falsifying in print of the very words of holy Scriptures to deceive people withal, falsifying

fifing in print your Opposers words; they being printed also, your perverting of the plain and true sense of the holy Scriptures destructively to delude people withal, and your fearful blasphemies: I say again, That if you quakers do not prove by plain Scriptures unfalsified, that those your self-proved, manifold high presumptuous transgressions, both against God and man also, are nor any sins, and are no sins in you quakers, then I affirm, that you your own selves, by your own apparent practices in those high presumptuous transgressions aforesaid, both against God and man also, do render up your own selves by reason of those high presumptuous sins in your persons to be utterly and totally incapable of Salvation, and you by your own judgement, by you passed upon your selves, are of the Devil, and not of Christ; for you quakers have made it so manifestly apparent, that you do stand guilty before God in those notorious high presumptuous sins aforesaid, which appears by your own evil behaviours, so firmly proved in this Treatise, that it cannot be any ways stronger proved, then to shew your books, and your Opposers, and Scripture falsified by you; especially, because you sinful quakers do totally refuse the gracious help of the Gospel gracious imputation. Therefore I advise you quakers to look about you quickly, and to lay your heads together again, to study it out, how to prove by plain Scriptures unfalsified, that those your notorious, high presumptuous, self-proved transgressions aforesaid, are not any sins, and are no sins in you, even upon your everlasting perill aforesaid.

And as for your rooking in the word *faith* for a fashion into your quakers language, it is evident by Scripture doctrine, that *faith* can be no other in your legal profession, nor no other ways but a false gloss, and a useless superfluous hang-by if you do make light use of any kinde of faith at all; for by your considering to be saved by moral works wrought in you you do thereby make your pretended faith for a gloss, vain, frivolous, void and of none effect.

And my beloved, tender-hearted, seeking, unsettled ones. you have no cause to be dismayed in the least measure at the quakers suffering for their quakery; for as there is a spirit of Truth, so there is a spirit of error also according to *1 John 4. 6.* and that man or woman that is by grace possessed in them with God's Spirit of Truth, is enabled by that holy Spirit working powerfully in them (when occasion for God's cause requires it) to suffer even death it self for the Truths sake; witness the terrible sufferings of all the holy Saints and Martyrs in all ages: and on the contrary, that man or woman that is by Gods just punishment possessed in them with the devils spirit of error, is enabled by that wicked spirit

Spirit working powerfully in them (when occasion for the Devils cause requires it) to suffer even death it self for their errors sake; witness the sufferings of all erroneous wicked Hereticks in all ages. But those people that contentedly remain onely in their natural, wilful ignorance and blindness; and not being poss-essed with one of those two powerful spirits in them, cannot possibly suffer neither for truth nor error, witness those vast multitudes of unstable, weak-minded men and women that were professors for Popery, in some part of King *Henry* the 8 his raig; and yet easily turned for Protestants and directly against Popery in King *Edward's* raig; and yet did all readily turn again directly against Protestants and for Popery in Queen *Mary's* raig. And doubtless, very many of the very same persons did live in Queen *Elizabeth's* raig, who then as readily turned again directly against Popery and for Protestants again. Therefore my beloved ones, consider well both of the powerfulness of the Spirit of Truth and spirit of error in them that are possessed in them with any of those two powerful spirits, and how unable all the rest of the people of the world are, to suffer either for God's Truth, or the Devils inspired error.

Neither you, my beloved, tender-hearted, seeking, unsettled ones, have any cause at all to be discouraged in the least measure at the quakers miraculous signs and wonders: first, because our blessed Saviour hath foretold us, that the false Christs and false Prophets which should come into the world, should shew such deceivable signs and wonders; and because the quakers do say, that they are Christ, and because our blessed Saviour hath so lovingly given us such punctual warning to take heed and beware of such deceivers, of which sort of deceivers, the quakers have made themselves manifestly appear to be, which is proved in my tenth Discourse. And secondly, because the erroneous *Theudas* and *Judas of Galilee*, did draw much people after them, even as the self-proved erroneous quakers do now; and because *Simon Magnus* by his having bewitched the people with his Sorceries along time, the people said, *This man is the great power of God*, even as much people now, being bewitched with quakish Sorceries, do magnifie the quakers even unto a luciferian height; and because the Inchanters and satanical Magicians of *Egypt*, did by permission work some of those miraculous signs and wonders by the power of the Devil in *Egypt*, which *Moses* and *Aaron* did work in *Egypt* by the powerful finger of God, which appears in *Exod. 10. 11 chap.* and because it is written, *That there are some whose coming is, after the working of the power of Satan, with all power and signs and lying wonders, 1 Tim. 2. 9.* And now my beloved ones consider seriously, that
the

the Devils instruments can by the Devils power and permission, work deceitful miraculous signs and wonders, even as is deceitfully wrought at the quakers meetings and preachings, even so powerful beloved, as shall deceive (if it were possible) the very elect.

And now my Reader, I pray thee to note seriously, that in *James Naylers* before recited severe sentence of condemning all Christians that have any sin to be found in them: in these words of his, *But who says they know Christ, and are redeemed, and commit sin, not keeping his commandments is a lyer, and so abides not in the truth and anyting, and so is of the devil, and not of Christ.* These be his words. And now I pray thee observe that he is led not onely according to his use falsely to add words to that Text, *1 John 2. 4.* but also, although our Saviour Christ hath made a cleer distinction, betwixt his Gospel-commands, and his Fathers moral Law-commands, where he saith, *If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love.* *John 15. 10.* and although this distinction sets forth a true abiding in the Doctrine of Christ, as (but for brevity sake) I could by Scripture shew much more largely yet *James Nayler*, as aforesaid, is satanically overpowered to confound into one law, the Fathers killing moral law written on Mount *Sinai*, and Christs inount *Sinai's* healing Gospel-law of life, which runs in this and the like gracious tenure, *He that believeth on him that justifieth the ungodly, his faith is counted for righteousness, Rom. 4 5.* But as *James* hath done, so whilst he remains a quaker he must confound the Gospel-law and the moral law into one and the same law, or else, as quakery cannot stand, so *James Nayler* and the quakers could not so easily make choice of moral law works to be wrought in mens bodies for their salvation, and so also the devil would fall short by his quakers to declare, that they themselves are notorious sinners, and yet do deny the Gospel-imputation, and that so they themselves are of the Devil, and not of Christ.

FOURTEENTHLY,

My fourteenth Discourse is directed to all the quakers; for you quakers considering the plain evidences, that your quakish conducters have published, by their, as it were, throwing filthy stinking mire and dirt in the very face of all quakery. Now you quakers have a just cause not onely to howl, but to howl out loud; for it appears that you quakers are very expert in howling: for *John Gilpin* in the 3 pag. of his book, he calls the quakers shaken, printed *London, 1655.* I sheweth, that whilst he

he was a quaker, he was constrained to fall down on his bed where he howl'd in a terrible and hideous manner, to the great astonishment of his family, which he also there saith, is usual with them (to wit, the quakers) and also Mr. *Samuel Clark* in his 46^a page of his book he intitled, *A Mirror or Looking-glass* doth declare, That in *anno Christi*, 1653. there came some quakers out of the North into *Wales*, to win some Professors to their party boasting themselves were perfect and without sin (which some of the principallest quakers here have affirmed of themselves in my hearing) and he declareth, That at those quakers meeting there, After long silence, had such risings and swellings in their bowels, sending forth such shriekings, yellings, and howlings, as not onely affrighted the Spectators, but caused the dogs to bark, the swine to cry, and the cattel to run about, to the astonishment of all that heard them: but it can no ways be proved, that people have shrieked as Night Owls, yelled as infernal Syriacs, and have howl'd as devoured dogs and wolves at peoples meetings at the preachings of the true Gospel of our blessed Christ; and far much more less, that dogs, and swine, and other cattel, are then are thereby forc'd into such a violent distemper'd rage. nor that little children, who are utterly incapable to understand, either what is done or said, at the preaching of the true Gospel, do fall down and roar, and their bellies swell, and foam at the mouth then, and thereby, as appears, that besides men and women so tormented, that even little children, also are in that manner fearfully tormented, at the quakers meetings or preachings of quakery, which the quakers do not deny. though it be charged upon them, which appears in *Saul's Errand*. And I now acknowledging my self to be really a very unworthy Servant of my blessed Lord Jesus Christ; yet I remain unto all true Gospel-believers, and considers in my blessed Lord Jesus his death, and precious blood shed without men; and also to all them that do desire so to believe,

Their affectionate and officious
Servant in Christ,

Christopher Wads.

Post-

POSTSCRIPT.

NOTE, That all James Nayler's proud Luciferian behaviours, & all his disciples blasphemous exaltations of James Nayler at Bristol, even with no less than divine titles, as appears in print, are all of them strong confirmations of the justness of all the accusations that are charged upon the quakers in this precedent Treatise.

And it is to be marvelled at, That considering the Scriptures do fight so fiercely against all your quakery, that you quakers do not quite forsake all and any use of the Scriptures, to support you: and why you do not act from your enthusiasms only and alone, and in your wandering courses to knock your hand upon your brest, and say, Here, here 'tis; and then continue to tell the people a long story, that you are sent from heaven, and are taught from heaven: but then it will be also to be wondred at, how exceeding ignorant those people must be, that will believe you. And concerning your Mystery you so much boast of, know, all you quakers, That the Mystery of God's will concerning men, is not lock'd up in quakery; but is made manifest by the Scriptures of the Prophets, Rom. 16. 25, 26. and is also made manifest by the Apostles: see Ephes. 3. 7, 9. Ephes. 1. 9. Col. 1. 26. but you quakers know it not.

And now, my Reader, thou mayest take notice conveniently, That since my finishing of this my foregoing Treatise, there is by providence come to my hands two short books, printed; both of them appearing to be composed by the joyn't consent of two men, whose names are, as they therein say, John Reve, and Lodowick Muggleton, who say, That they are taught by immediate revelations from Christ himself, as appears, without God's mediate help by his Scriptures, (even as the quakers do in full effect say;) they pretend also, That they onely are the two Witnesses of God mentioned in the Revelations: they do say, That their commission is to this effect, they saying, God hath chosen us two onely, and hath put the two-edged sword of his Spirit into mouths, that whom we are made to pronounce blessed, are blessed to eternity; and whom we are made to pronounce

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cursed,

curſed, are curſed to eternity : and his power (ſay they) no mortal can take out of our hands, neither will our God any more give ſuch power to men while the world indures. *Theſe be their words.* They ſay alſo, That they were ſent to Newgate by the then Lord Mayor of London, in Sept. anno Dom. 1653. And I finde, that they have their wandring walking diſci- ples to carry abroad their doctrine and books ; for by that means theſe two books came to my hands, even as the wandring quakers do diſperſe abroad their doctrines and books ; and thoſe two pretended witneſſes of God, their doctrines are alſo fearfully blaſphemous (though they are no quakers :) but for brevity ſake I ſhall give but a hint of them ; they affirm in very plain and full effect, That God the Father came down with his Son Chriſt unto the earth, and abode with him upon the earth, during all the time of his continuance thereon ; and that the perſonal preſence of God, was all the time of his Sons being on earth, wholly abſent from the Angels, whom he left in the heavens above the ſtars. All which is flat contrary to John 4.9. and John 5. 37. therein being ſaid, That God ſent his Son into the world: which proves fully againſt them, that God the Father did not come in his ſpiritual perſonal eſſence with his Son unto the earth ; and they alſo thereby do fight againſt the truth of Mat. 10. 32. and Mat. 12. 20. where our Saviour, even when he was on the earth, even then ſaid, My Father which is in heaven; which firmly proveth again, That God his Father was not in his ſpiritual perſon with Chriſt his Son upon the earth. And they ſay, That God the Father whiſt he was abſent from the Angels in heaven, did then give the Prophet Elias a commiſſion, to repreſent the glorious perſon of the Creator in heaven, whiſt he was with his Son on earth : which their ſaying, doth audaciouſly affront, Iſa. 42. 8. where God ſaith, he will not give his glory to another. It's marvel, that they do not imagine with their moon-eyes, that the man ſaid to be in the Moon, is God : and they in very full effect ſay accordingly, That Jeſus in all his extreamities, cried to the Prophet Elias, he being then an immortal God, and Father in glory : and that the Prophet Elias, as a faithful Steward with

Moses, did from the Throne of Glory, minister consolation unto his Lord and Saviour in mortality; and that the whole Godhead was dead and buried for a moment; and that if any man prays unto any God or Father, but unto the Man Jesus, he prays unto his own lying imagination, which is the Devil; which is a desperate contradiction against the blessed Man Jesus his own commands, John 16. 23. and John 15. 16. wherein our Saviour doth not direct men to pray to himself, the Man Jesus; but he doth direct men to ask of his Father in his Name. And they say, That there is no Creator, nor God, nor never was, but the Man Jesus; which their saying is a blasphemous denial of the Holy Trinity, and is flat contrary to Gen. 1. 26. wherein it's said in the plural number, Let us make man in our image. And truly, beloved, I finde little or none other Doctrine in their two books; but such brain-sick fantastical stories, which proveth to view, that the aforesaid witnesses John Reve, and Lodowick Muggleton, are the Devils, and not Gods witnesses. And, my beloved, I think it not fit to set any more of their noysome filthy stuff before thee; onely I shall give thee a little notice, how far the two witnesses Doctrines are making open wars against the quakers teachings, ~~but being that~~ the two witnesses say, That heaven is beyond the stars, and so without men; but the quakers do in their doctrines affirm the flat contrary, and do say therein, That heaven is not without men, but is in mens bodies: the two witnesses do affirm, that the Man Jesus, in his body of flesh and bone, is ascended far above all heavens, Angels and men; but the quakers in their doctrines do deny that, and do affirm in full effect to the flat contrary, that Christ is not ascended into any heaven without men, but that Christs person of flesh is in mens bodies God and Man. And I could shew many other ways, how punctually those two witnesses do prove the quakers to be deluding lyers; and how expressly the quakers do affirm, that those two witnesses are lying deluders. And truly, beloved, I would not have done so much, as once to have put pen to paper about these two frantick pretended witnesses of God; but only because, that there is not in the whole Christian world, that I have heard of, any other

other people, that say they are taught immediately by Christ himself, without the mediate use of Christs inspired Scriptures; but these two sorts of people only, the two witnesses and the quakers, and yet they one contradicting another, and proving one another in full effect, to be devil-like deluders, they both confirming that to be true of one another by both their hellish doctrines, which doubtless for hellishness, cannot be fully sampled by any other people but they, the witnesses and quakers only, in the whole Christian world; and they both have blasphemously fathered their Satan-like doctrine and hellish lies upon our blessed Saviour Christs own immediate teaching, though they are both so flat contrary one to the other in falsehood, thereby they both rendring up in full effect our blessed Lord Christ, to be the supreme Author of confusion, and the chiefest Father of hellish lies: All which shews plainly, beloved, by the Devils over-ruling both these sorts of people, being both for immediate enthusiasms, how exceeding dangerous it is for any man to trust to immediate revelations, not issuing from the mediate use of Gods word, the Scriptures; for by that his teaching, the Devil hath provided the quakers false Christ in men, and the two witnesses false Christ without men, to please every mans palate what he can, thereby to lay his hellish snares the more numerously abroad, to destroy eternally as many people as he possibly can, who are seeking to enjoy the heavenly benefits of our blessed Christ. And now the good and gracious all-seeing God of heaven and earth, in mercy preserve all tender-hearted, seeking, unsettled Christians out of these manifold eternally destructive secret snares of the Devil, the intemperate enemy of God and all his Servants.



FINIS.

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